In the Name of Allah, the Beneficent, the Merciful

AARON

"Aren't you satisfied with being unto me what Aaron was unto Moses"

Author

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Aaron: “Aren’t you satisfied with being unto me what Aaron was unto Moses”

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About This Book

This book is about the Hadith of Manzilat, which's a very important statement made by Prophet Muhammad (saww) to Imam Ali ibn Abi Talib (as). Even though the Hadith of Manzilat is short it means a lot when it comes to being close to someone, leadership, authority and carrying on the Prophet's mission. The goal of this book is to explain what the Hadith of Manzilat really means in a way that's easy to understand and based on facts.

The main idea of this book is simple: it looks at the relationship between Musa and Harun. Then applies that to the position of Imam Ali (as). The book builds its argument step by step using references from the Holy Qur'an and the Bible (KJV). This helps to create a picture of what the Hadith of Manzilat means.

The book is organized around 20 points from the Hadith of Manzilat, such as being close being a deputy having authority being trustworthy being a leader and continuing the mission. Each point is looked at one by one with references to back it up and then connected to Imam Ali (as)'s life and role in Islam. This approach helps the reader see how one statement from the Prophet can have layers of meaning.

The Sunni perspective is presented, with its focus on the context, especially the expedition of Tabuk and its understanding of the Hadith of Manzilat as a statement of virtue and temporary leadership.

The Shia perspective of the Hadith of Manzilat is seen as a clear sign of Imam Ali (as)'s overall status, including leadership and succession.

The relationship between Musa and Harun is examined using the Qur'an and older scriptures showing that the model used by the Prophet (saww) is well established and meaningful. This adds depth and context making the comparison more meaningful and based on facts.

This book does not try to force a conclusion, on the reader. Rather presents a clear path of reasoning. It invites the reader to think about the evidence consider perspectives and come to an informed understanding of what the Hadith of Manzilat really means.

The book is really one question: what does the Prophets comparison really mean about Imam Ali (as)? Through analysis, structured argument and respectful comparison this book tries to provide a meaningful and well-grounded answer.

Preface

In the name of Allah, the Most Merciful, the Compassionate.

The Prophet Muhammad (saww) said things that are simple to understand but very deep in meaning. One of these sayings is the Hadith of Manzilat. The Prophet Muhammad (saww) said this to Ali ibn Abi Talib: "**You are to me like Harun was to Musa except that there will be no prophet after me**."

This sentence has been kept safe in sources that Muslims trust and is accepted by Muslims over the world. People have understood its meaning in different ways. This has led to an important discussion in Islamic thought: what was the position of Imam Ali (as) after the Prophet Muhammad (saww).

This book is written to look at this meaning carefully. We will do this by thinking about the relationship between Musa (as) and Harun (as). Then we will use what we learn from this to understand the status of Imam Ali (as). We do not want to start with ideas that we already have. Instead, we want to look at what the comparison between Musa (as) and Harun (as) means.

From the Sunni perspective, the Hadith of Manzilat is mainly understood in the context of when it was said. This was during the expedition of Tabuk, when the Prophet Muhammad (saww) left Imam Ali (as) in charge of Madinah. Sunnis think that the comparison between Imam Ali (as) and Harun (as) shows that Imam Ali (as) was a trustworthy person and that he was in charge for a short period of time. They do not think that this means Imam Ali (as) should have been the leader after the Prophet Muhammad (saww). Sunnis say that the part of the hadith that says "**there will be no prophet after me**" is mainly to make it clear what the limits are and not to say who should be the leader.

On the other hand, the Shia perspective sees the Hadith of Manzilat as one of the clearest signs of Imam Ali (as)'s status. By comparing Imam Ali (as) to Harun (as) in all ways except being a prophet. The hadith is understood to mean that Imam Ali (as) was close to the Prophet Muhammad (saww) and had authority and should have been the leader. Since Harun (as) was Prophet Musa (as)'s deputy and would have been his successor, the Shia perspective thinks that Imam Ali (as) was also meant to be the leader after the Prophet Muhammad (saww). **The part of the hadith that says the Prophet Muhammad (saww) will not have a successor as a prophet actually makes the Shia argument stronger. This is because it confirms that all other roles are still valid.**

The purpose of this book is not to cause arguments. Instead, it wants to present a thoughtful analysis. The reader is invited to think carefully and come to a well-informed understanding.

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Chapter 1

Hadith of Manzilat in Sahih al-Bukhari

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدٍ، قَالَ سَمِعْتُ إِبْرَاهِيمَ بْنَ سَعْدٍ، عَنْ أَبِيهِ، قَالَ النَّبِيُّ صلى الله عليه وسلم لِعَلِيٍّ **" أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى** ".

And narrated Sad that the Prophet (saww) said to 'Imam Ali (as), "**Will you not be pleased from this that you are to me like Aaron was to Moses?"**

3706. And narrated Sa'd that the Prophet ﷺ said to 'Alī, "Will you not be pleased from this that you are to me like Harūn (Aaron) was to Mūsa (Moses)?"

٣٧٠٦ - **حدَّثَنَا** مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنَا غُنْدَرٌ: حدَّثَنا شُعْبَةُ: عن سَعْدٍ قال: سَمِعْتُ إبراهيمَ بنَ سَعْدٍ عن أبيه قال: قال النَّبِيُّ ﷺ لِعَلِيٍّ: «أما تَرْضَى أنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارونَ مِنْ مُوسَى؟». [انظر: ٤٤١٦]

3707. Narrated 'Ubaida: 'Alī رَضِيَ اللهُ عَنْهُ said (to the people of Iraq), "Judge as you used to judge, for I hate differences (and I do my best) till the people unite as one group or I die as my companions have died."

٣٧٠٧ - **حدَّثَنَا** عَلِيُّ بنُ الجَعْدِ قَالَ: أَخْبَرَنا شُعْبَةُ، عَنْ أَيُّوبَ، عَنِ ابنِ سِيرِينَ، عَنْ عُبَيْدَةَ، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قالَ: اقْضُوا كما كُنْتُمْ تَقْضُونَ فإنِّي أَكْرَهُ الاخْتِلافَ حتَّى يَكُونَ النَّاسُ جَمَاعَةً، أَوْ أَمُوتَ كما ماتَ أَصْحابِي. فَكانَ ابنُ سِيرِينَ يَرَى أَنَّ عامَّةَ ما يُرْوَى عَنْ عَلِيٍّ الكَذِبُ.

(10) CHAPTER. The merits of Ja'far bin Abī Ṭālib Al-Hashimi رَضِيَ اللهُ عَنْهُ:

The Prophet ﷺ said (to him), "You resemble me both in appearance and character."

(١٠) **بابُ** مَناقِبِ جَعْفَرِ بنِ أَبِي طالِبٍ الهَاشِمِيِّ رَضِيَ اللهُ عَنْهُ،

وقالَ لَهُ النَّبِيُّ ﷺ: «أَشْبَهْتَ خَلْقِي وخُلُقِي».

3708. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The people used to say, "Abū Hurairah narrates too many narrations." In fact, I used to keep close to Allāh's Messenger ﷺ and was satisfied with what filled my stomach. I ate no leavened bread and dressed no decorated striped clothes, and never did a man or a woman serve me, and I often used to press my belly against gravel because of hunger, and I used to ask a man to recite a Qur'ānic Verse to me although I knew it, so that he would take me to his home and feed me. And the most generous of all the people to the poor was Ja'far bin Abī Ṭālib. He used

٣٧٠٨ - **حدَّثَنَا** أَحْمَدُ بنُ أبي بَكْرٍ: حدَّثَنا مُحَمَّدُ بنُ إبْرَاهِيمَ بنِ دِينارٍ أَبُو عَبْدِ اللهِ الجُهَنِيُّ، عَنِ ابنِ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّاسَ كانُوا يَقُولُونَ: أَكْثَرَ أَبُو هُرَيْرَةَ، وإنِّي كُنْتُ أَلْزَمُ رَسُولَ اللهِ ﷺ بِشِبَعِ بَطْنِي حتَّى لا آكُلُ الخَمِيرَ، ولا أَلْبَسُ الحَبِيرَ ولا يَخْدُمُنِي فُلانٌ ولا فُلانَةٌ.

Sahih al-Bukhari 3706 https://sunnah.com/bukhari:3706

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَرَجَ إِلَى تَبُوكَ، وَاسْتَخْلَفَ عَلِيًّا فَقَالَ أَتُخَلِّفُنِي فِي الصِّبْيَانِ وَالنِّسَاءِ قَالَ " **أَلاَ تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلاَّ أَنَّهُ لَيْسَ نَبِيٌّ بَعْدِي** ". وَقَالَ أَبُو دَاوُدَ حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ سَمِعْتُ مُصْعَبًا.

Narrated Sa`d: Allah's Messenger (saww) set out for Tabuk. appointing `Imam Ali (as) as his deputy (in Medina). `Imam Ali (as) said, "Do you want to leave me with the children and women?" The Prophet (ﷺ) said, "**Will you not be pleased that you will be to me like Aaron to Moses? But there will be no prophet after me."**

رَسُولُ اللهِ ﷺ. فَقالُوا لي: إنَّكَ عِنْدَنا لَمُصَدَّقٌ ولَنَفْعَلَنَّ ما أَحْبَبْتَ، فانْطَلَقَ أبو مُوسَى بنَفَرٍ مِنْهُمْ حتَّى أَتَوُا الَّذِينَ سَمِعُوا قَوْلَ رَسُولِ اللهِ ﷺ مَنْعَهُ إيَّاهُمْ ثُمَّ إعْطاءَهُمْ بَعْدُ فَحَدَّثُوهُمْ بِمِثْلِ ما حَدَّثَهُمْ بِهِ أبو مُوسَى. [راجع: ٣١٣٣]

the same information as Abū Mūsa had told them.

٤٤١٦ - حدَّثَنَا مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ شُعْبَةَ، عَن الحَكَمِ، عَنْ مُصْعَب بنِ سَعْدٍ، عَن أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ إلى تَبُوكَ وَاسْتَخْلَفَ عَلِيًّا فَقالَ: أَتُخَلِّفُنِي في الصِّبْيانِ والنِّساءِ؟ قالَ: «أَلا تَرْضَى أَنْ تَكونَ مِنِّي بِمَنْزِلَةِ هارُونَ مِنْ مُوسَى إلَّا أنَّهُ لَيْسَ نَبِيٌّ بَعْدي». وَقالَ أَبو دَاوُدَ: حدَّثَنا شُعْبَةُ، عَنِ الحَكَمِ: سَمِعْتُ مُصْعَباً. [راجع: ٣٧٠٦]

4416. Narrated Sa'd: Allāh's Messenger ﷺ set out for Tabūk appointing 'Alī as his deputy (in Al-Madīna). 'Alī said, "Do you want to leave me with the children and women?" The Prophet ﷺ said, "Will you not be pleased that you will be to me like Harūn (Aaron) to Mūsa (Moses)? But there will be no Prophet after me."

٤٤١٧ - حدَّثَنَا عُبَيْدُ اللهِ بنُ سَعِيدٍ: حدَّثَنا مُحَمَّدُ بنُ بَكْرٍ: أَخْبَرَنا ابنُ جُرَيْجٍ قالَ: سَمِعْتُ عَطاءً يُخْبِرُ قالَ: أَخْبَرَنِي صَفْوَانُ بنُ يَعْلَى بنِ أُمَيَّةَ، عَنْ أَبِيهِ قالَ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ العُسْرَةَ، قالَ: كانَ يَعْلَى يَقُولُ: تِلْكَ الغَزْوَةُ أَوْثَقُ أَعْمالي عِنْدِي. قالَ عَطاءٌ: فَقالَ صَفْوَانُ: قالَ يَعْلَى: فَكانَ لي أَجِيرٌ فَقاتَلَ إنْساناً فَعَضَّ أَحَدُهُما يَدَ الآخَرِ، قالَ عَطاءٌ: فَلَقَدْ

4417. Narrated Ṣafwān bin Ya'lā bin Umaiyya that his father said, "I participated in *Al-'Usrah* expedition (i.e., the *Ghazwa* of Tabūk) along with the Prophet ﷺ." Ya'lā added, "(My participation in) that *Ghazwā* was the best of my deeds to me." Ya'lā said, "I had a labourer who quarrelled with somebody, and one of the two bit the hand of the other ('Aṭā', the subnarrator, said, "Ṣafwān told me who bit whom, but I forgot it"), and the one who was bitten, pulled his hand out of the mouth of the biter, so one of the incisors of the biter was broken. So we came to the Prophet ﷺ and he considered the biter's

Sahih al-Bukhari 4416 https://sunnah.com/bukhari:4416

Chapter 2

Hadith of Manzilat in Sahih Muslim

،حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ عَبَّادٍ، - وَتَقَارَبَا فِي اللَّفْظِ - قَالاَ حَدَّثَنَا حَاتِمٌ، - وَهُوَ ابْنُ إِسْمَاعِيلَ - عَنْ بُكَيْرِ بْنِ مِسْمَارٍ عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ، قَالَ أَمَرَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ سَعْدًا فَقَالَ مَا مَنَعَكَ أَنْ تَسُبَّ أَبَا التُّرَابِ فَقَالَ أَمَّا مَا ذَكَرْتُ ثَلاَثًا قَالَهُنَّ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فَلَنْ أَسُبَّهُ لأَنْ تَكُونَ لِي وَاحِدَةٌ مِنْهُنَّ أَحَبُّ إِلَىَّ مِنْ حُمْرِ النَّعَمِ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ لَهُ خَلَّفَهُ فِي بَعْضِ مَغَازِيهِ فَقَالَ لَهُ عَلِيٌّ يَا رَسُولَ اللَّهِ خَلَّفْتَنِي مَعَ النِّسَاءِ

وَالصِّبْيَانِ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " **أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلاَّ أَنَّهُ لاَ نُبُوَّةَ بَعْدِي** " . وَسَمِعْتُهُ يَقُولُ يَوْمَ خَيْبَرَ " لأُعْطِيَنَّ الرَّايَةَ رَجُلاً يُحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ " . قَالَ فَتَطَاوَلْنَا لَهَا فَقَالَ " ادْعُوا لِي عَلِيًّا " . فَأُتِيَ بِهِ أَرْمَدَ فَبَصَقَ فِي عَيْنِهِ وَدَفَعَ الرَّايَةَ إِلَيْهِ فَفَتَحَ اللَّهُ عَلَيْهِ وَلَمَّا نَزَلَتْ هَذِهِ الآيَةُ { فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ} دَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم عَلِيًّا وَفَاطِمَةَ وَحَسَنًا وَحُسَيْنًا فَقَالَ " اللَّهُمَّ هَؤُلاَءِ أَهْلِي " .

Amir b. Sa'd b. Abi Waqqas reported on the authority of his father that Muawiya b. Abi Sufyan appointed Sa'd as the Governor and said: What prevents you from rebuking Abu Turab (Hadrat 'Imam Ali (as)), whereupon be said: It is because of three things which I remember Allah's Messenger (ﷺ) having said about him that I would not rebuke him and even if I find one of those three things for me, it would be more dear to me than the red camels. I heard Allah's Messenger (ﷺ) say about 'Imam Ali (as) as he left him behind in one of his campaigns (that was Tabuk). 'Imam Ali (as) said to him: Allah's Messenger, you leave me behind along with women and children. Thereupon Allah's Messenger (ﷺ) said to him: **Aren't you satisfied with being unto me what Aaron was unto Moses but with this exception that there is no prophethood after me**. And I (also) heard him say on the Day of Khaibar: I would certainly give this standard to a person who loves Allah and his Messenger, and Allah and his Messenger love him too. He (the narrator) said: We had been anxiously waiting for it, when he (the Holy Prophet) said: Call 'Imam Ali (as). He was called and his eyes were inflamed. He applied sImam Ali (as)va to his eyes and handed over the standard to him, and Allah gave him victory. (The third occasion is this) when the (following) verse was revealed: "Let us summon our children and your children." Allah's Messenger (ﷺ) called 'Imam Ali (as), Fatima, Hasan and Husain and said: O Allah, they are my family.

تَرْضَىٰ أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَىٰ؟ غَيْرَ أَنَّهُ لَا نَبِيَّ بَعْدِي».

[6219] (...) Shu'bah narrated it with this chain of narrators.

[٦٢١٩] (. . .) **حَدَّثَنَاهُ** عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ فِي هَٰذَا الْإِسْنَادِ.

[6220] 32 - (...) It was narrated from 'Âmir bin Sa'd bin Abî Waqqâṣ that his father said: "Mu'âwiyah bin Abî Sufyân ordered Sa'd[1] saying: 'What kept you from cursing Abû At-Turâb?' He said: 'It is because of three things that I remembered that the Messenger of Allâh ﷺ said that I will never curse him, because if even one of them were for me that would be dearer to me than red camels. I heard the Messenger of Allâh ﷺ say to him, when he appointed him in charge during his absence when he went on one of his campaigns, and 'Alî said to him: "O Messenger of Allâh, are you leaving me behind with the women and children?'' The Messenger of Allâh ﷺ said to him: "Does it not please you to be to me as Hârûn was to Mûsâ? Except that there will be no Prophethood after me." And I heard him say on the Day of Khaibar: "I shall give the flag to a man who loves Allâh and His

[٦٢٢٠] **٣٢**-(. . .) **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ عَبَّادٍ - وَتَقَارَبَا فِي اللَّفْظِ - قَالَا: حَدَّثَنَا حَاتِمٌ وَهُوَ ابْنُ إِسْمَاعِيلَ عَنْ بُكَيْرِ بْنِ مِسْمَارٍ، عَنْ عَامِرِ ابْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ قَالَ: أَمَرَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ سَعْدًا فَقَالَ: مَا مَنَعَكَ أَنْ تَسُبَّ أَبَا التُّرَابِ؟ فَقَالَ: أَمَّا مَا ذَكَرْتُ ثَلَاثًا، قَالَهُنَّ لَهُ رَسُولُ اللهِ ﷺ، فَلَنْ أَسُبَّهُ، لَأَنْ تَكُونَ لِي وَاحِدَةٌ مِنْهُنَّ أَحَبُّ إِلَيَّ مِنْ حُمْرِ النَّعَمِ، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ لَهُ، وَخَلَّفَهُ فِي بَعْضِ مَغَازِيهِ، فَقَالَ لَهُ عَلِيٌّ: يَا رَسُولَ اللهِ! خَلَّفْتَنِي مَعَ النِّسَاءِ وَالصِّبْيَانِ؟ فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «أَمَا تَرْضَىٰ أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَىٰ، إِلَّا أَنَّهُ لَا نُبُوَّةَ بَعْدِي» وَسَمِعْتُهُ يَقُولُ يَوْمَ خَيْبَرَ: «لَأُعْطِيَنَّ الرَّايَةَ رَجُلًا يُحِبُّ اللهَ وَرَسُولَهُ، وَيُحِبُّهُ اللهُ وَرَسُولُهُ» قَالَ:

[1] See no. 6229.

Messenger, and Allâh and His Messenger love him." We were all hoping for it, but he said: "Call 'Alî for me." He was brought, and he was suffering from an inflammation in the eyes. He put some spittle in his eyes and gave the flag to him, and Allâh granted him victory. When this verse was revealed – "...Let us call our sons and your sons..."[1] – the Messenger of Allâh ﷺ called 'Alî, Fâṭimah, Ḥasan and Ḥusain and said: "O Allâh, these are my family."

فَتَطَاوَلْنَا لَهَا فَقَالَ «ادْعُوا لِي عَلِيًّا» فَأُتِيَ بِهِ أَرْمَدَ، فَبَصَقَ فِي عَيْنَيْهِ وَدَفَعَ الرَّايَةَ إِلَيْهِ، فَفَتَحَ اللهُ عَلَيْهِ، وَلَمَّا نَزَلَتْ هَذِهِ الْآيَةُ، ﴿نَدْعُ أَبْنَآءَنَا وَأَبْنَآءَكُمْ﴾ [آل عمران: ١٦] دَعَا رَسُولُ اللهِ ﷺ عَلِيًّا وَفَاطِمَةَ وَحَسَنًا وَحُسَيْنًا فَقَالَ: «اللَّهُمَّ هَؤُلَاءِ أَهْلِي».

[6221] (...) It was narrated from Sa'd that the Prophet ﷺ said to 'Alî: "Does it not please you to be to me as Hârûn was to Mûsâ?"

[٦٢٢١] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ ابْنِ إِبْرَاهِيمَ: سَمِعْتُ إِبْرَاهِيمَ بْنَ سَعْدٍ عَنْ سَعْدٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ لِعَلِيٍّ: «أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى».

[6222] 33 - (2405) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said on the Day of Khaibar: "I shall give this flag to a man who loves Allâh and His Messenger, and Allâh will grant victory at his hands." 'Umar bin Al-Khaṭṭâb said: "I never desired leadership except on that day." He said: "I

[٦٢٢٢] ٣٣-(٢٤٠٥) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ يَوْمَ خَيْبَرَ: «لَأُعْطِيَنَّ هَذِهِ الرَّايَةَ رَجُلًا يُحِبُّ اللهَ وَرَسُولَهُ، يَفْتَحُ اللهُ عَلَى يَدَيْهِ»،

[1] *Âl 'Imrân* 3:16.

Sahih Muslim 2404d https://sunnah.com/muslim:2404d

،حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، سَمِعْتُ إِبْرَاهِيمَ، بْنَ سَعْدٍ عَنْ سَعْدٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ لِعَلِيٍّ " **أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى** " .

Sa'd reported Allah's Apostle (saww) as saying to 'Imam Ali (as): **Aren't you satisfied with being unto me what Aaron was unto Moses?**

Messenger, and Allâh and His Messenger love him." We were all hoping for it, but he said: "Call 'Alî for me." He was brought, and he was suffering from an inflammation in the eyes. He put some spittle in his eyes and gave the flag to him, and Allâh granted him victory. When this verse was revealed – "...Let us call our sons and your sons..."[1] – the Messenger of Allâh ﷺ called 'Alî, Fâṭimah, Ḥasan and Ḥusain and said: "O Allâh, these are my family."

فَتَطَاوَلْنَا لَهَا فَقَالَ «ادْعُوا لِي عَلِيًّا» فَأُتِيَ بِهِ أَرْمَدَ، فَبَصَقَ فِي عَيْنَيْهِ وَدَفَعَ الرَّايَةَ إِلَيْهِ، فَفَتَحَ اللهُ عَلَيْهِ، وَلَمَّا نَزَلَتْ هَذِهِ الْآيَةُ، ﴿نَدْعُ أَبْنَآءَنَا وَأَبْنَآءَكُمْ﴾ [آل عمران: ١٦] دَعَا رَسُولُ اللهِ ﷺ عَلِيًّا وَفَاطِمَةَ وَحَسَنًا وَحُسَيْنًا فَقَالَ: «اللَّهُمَّ هَؤُلَاءِ أَهْلِي».

[6221] (...) It was narrated from Sa'd that the Prophet ﷺ said to 'Alî: "Does it not please you to be to me as Hârûn was to Mûsâ?"

[٦٢٢١] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ ابْنِ إِبْرَاهِيمَ: سَمِعْتُ إِبْرَاهِيمَ بْنَ سَعْدٍ عَنْ سَعْدٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ لِعَلِيٍّ: «أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَرُونَ مِنْ مُوسَى».

[6222] 33 - (2405) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said on the Day of Khaibar: "I shall give this flag to a man who loves Allâh and His Messenger, and Allâh will grant victory at his hands." 'Umar bin Al-Khaṭṭâb said: "I never desired leadership except on that day." He said: "I

[٦٢٢٢] ٣٣-(٢٤٠٥) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ يَوْمَ خَيْبَرَ: «لَأُعْطِيَنَّ هَذِهِ الرَّايَةَ رَجُلًا يُحِبُّ اللهَ وَرَسُولَهُ، يَفْتَحُ اللهُ عَلَى يَدَيْهِ»،

[1] *Âl 'Imrân* 3:16.

Sahih Muslim 2404e https://sunnah.com/muslim:2404e

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ مُصْعَبِ بْنِ سَعْدِ بْنِ، أَبِي وَقَّاصٍ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، قَالَ خَلَّفَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلِيَّ بْنَ أَبِي طَالِبٍ فِي غَزْوَةِ تَبُوكَ فَقَالَ يَا رَسُولَ اللَّهِ تُخَلِّفُنِي فِي النِّسَاءِ وَالصِّبْيَانِ فَقَالَ

"أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى غَيْرَ أَنَّهُ لاَ نَبِيَّ بَعْدِي"

Sa'd b. Abi Waqqas reported that Allah's Messenger (saww) left 'Imam Ali (as) b. Abi TImam Ali (as)b behind him (as he proceeded) to the expedition of Tabuk, whereupon he ('Imam Ali (as)) said: Allah's Messenger, are you leaving me behind amongst women and children? Thereupon he (the Holy Prophet) said: **Aren't you satisfied with being unto me what Aaron was unto Moses but with this exception that there would be no prophet after me?**

الْفَوَارِيرِيُّ وَسُرَيْجُ بْنُ يُونُسَ، كُلُّهُمْ عَنْ يُوسُفَ بْنِ الْمَاجِشُونِ - وَاللَّفْظُ لِابْنِ الصَّبَّاحِ -: حَدَّثَنَا يُوسُفُ أَبُو سَلَمَةَ الْمَاجِشُونُ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ لِعَلِيٍّ: «أَنْتَ مِنِّي بِمَنْزِلَةِ هَرُونَ مِنْ مُوسَى، إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي».

قَالَ سَعِيدٌ: فَأَحْبَبْتُ أَنْ أُشَافِهَ بِهَا سَعْدًا، فَلَقِيتُ سَعْدًا، فَحَدَّثْتُهُ بِمَا حَدَّثَنِي بِهِ عَامِرٌ، فَقَالَ: أَنَا سَمِعْتُهُ، قُلْتُ: آنْتَ سَمِعْتَهُ؟ قَالَ: فَوَضَعَ إِصْبَعَيْهِ عَلَى أُذُنَيْهِ قَالَ: نَعَمْ، وَإِلَّا، فَاسْتَكَّتَا.

Hârûn to Mûsâ, except that there is no Prophet after me.'"

Sa'eed said: "I wanted to hear it directly from Sa'd, so I met Sa'd and told him what 'Âmir had narrated to me, and he said: 'I heard it.' I said: 'Did you hear it?' He put his fingers on his ears and said: 'Yes, otherwise let them become deaf.'"

[٦٢١٨] ٣١-(. . .) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ مُصْعَبِ ابْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، [عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ] قَالَ: خَلَّفَ رَسُولُ اللهِ ﷺ عَلِيَّ بْنَ أَبِي طَالِبٍ، فِي غَزْوَةِ تَبُوكَ، فَقَالَ: يَا رَسُولَ اللهِ! تُخَلِّفُنِي فِي النِّسَاءِ وَالصِّبْيَانِ؟ فَقَالَ: «أَمَا

[6218] 31 - (...) It was narrated that Sa'd bin Abî Waqqâs said: "The Messenger of Allâh ﷺ appointed 'Alî (in charge of Al-Madînah in his absence) during the campaign of Tabûk. He ('Alî) said: 'O Messenger of Allâh, are you leaving me behind with the women and children?' He (ﷺ) said: 'Does it not please you to be to me as Hârûn was to Mûsâ? Except that there will be no Prophet after me.'"

Sahih Muslim 2404b https://sunnah.com/muslim:2404b

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَأَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ وَعُبَيْدُ اللَّهِ الْقَوَارِيرِيُّ وَسُرَيْجُ بْنُ يُونُسَ كُلُّهُمْ عَنْ يُوسُفَ الْمَاجِشُونِ، - وَاللَّفْظُ لِابْنِ الصَّبَّاحِ - حَدَّثَنَا يُوسُفُ، أَبُو سَلَمَةَ الْمَاجِشُونُ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَامِرِ بْنِ سَعْدِ، بْنِ أَبِي وَقَّاصٍ عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِعَلِيٍّ " **أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلاَّ أَنَّهُ لاَ نَبِيَّ بَعْدِي** " . قَالَ سَعِيدٌ فَأَحْبَبْتُ أَنْ أُشَافِهَ بِهَا سَعْدًا فَلَقِيتُ سَعْدًا فَحَدَّثْتُهُ بِمَا حَدَّثَنِي عَامِرٌ فَقَالَ أَنَا سَمِعْتُهُ . فَقُلْتُ آنْتَ سَمِعْتَهُ فَوَضَعَ إِصْبَعَيْهِ عَلَى أُذُنَيْهِ فَقَالَ نَعَمْ وَإِلاَّ فَاسْتَكَّتَا .

Amir b Sa'd b. Abi Waqqas reported (on the authority of his father that Allah's Messenger (saww) addressing 'Imam Ali (as) said: **You are in the same position with relation to me as Aaron (Harun (as)) was in relation to Moses but with (this explicit difference) that there is no prophet after me**. Sa'd said: I had an earnest desire to hear it directly from Sa'd, so I met him and narrated to him what (his son) Amir had narrated to me, whereupon he said: Yes, I did hear it. I said: Did you hear it yourself? Thereupon he placed his fingers upon his ears and said: Yes, and if not, let both my ears become deaf.

he quoted a *Ḥadîth* like that of Yaḥyâ bin Ḥassân (no. 6214), but he did not mention the words of Sa'eed: "I interpreted that as being the position of their graves."

اللهِ ﷺ، فَوَجَدْتُهُ قَدْ سَلَكَ فِي الْأَمْوَالِ، فَتَبِعْتُهُ فَوَجَدْتُهُ قَدْ دَخَلَ مَالًا، فَجَلَسَ فِي الْقُفِّ، وَكَشَفَ عَنْ سَاقَيْهِ وَدَلَّاهُمَا فِي الْبِئْرِ، وَسَاقَ الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ يَحْيَى بْنِ حَسَّانَ، وَلَمْ يَذْكُرْ قَوْلَ سَعِيدٍ: فَأَوَّلْتُهَا قُبُورَهُمْ.

[6216] (...) It was narrated that Abû Mûsâ Al-Ash'arî said: "The Messenger of Allâh ﷺ went out one day to a garden in Al-Madînah to relieve himself, and I set out following him...." He quoted a *Ḥadîth* like that of Sulaimân bin Bilâl (no. 6215), and he mentioned in the *Ḥadîth* that Ibn Al-Mûsâyyab said: "I interpreted that as being the position of their graves, which are gathered together here, but 'Uthmân's grave is separate."

[٦٢١٦] (...) حَدَّثَنِي حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَأَبُو بَكْرِ بْنُ إِسْحَقَ قَالَا: حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرِ بْنِ أَبِي كَثِيرٍ: أَخْبَرَنِي شَرِيكُ ابْنُ عَبْدِ اللهِ بْنِ أَبِي نَمِرٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ يَوْمًا إِلَىٰ حَائِطٍ بِالْمَدِينَةِ لِحَاجَتِهِ، فَخَرَجْتُ فِي إِثْرِهِ، وَاقْتَصَّ الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ سُلَيْمَانَ ابْنِ بِلَالٍ، وَذَكَرَ فِي الْحَدِيثِ: قَالَ ابْنُ الْمُسَيَّبِ: فَتَأَوَّلْتُ ذٰلِكَ قُبُورَهُمُ اجْتَمَعَتْ هَٰهُنَا، وَانْفَرَدَ عُثْمَانُ.

Chapter 4. The Virtues Of 'Alî bin Abî Ṭâlib, May Allâh Be Pleased With Him

(المعجم ٤) - (بَابُ من فضائل عليّ بن أبي طالب، رضي اللهُ عنه)

(التحفة ٥٠)

[6217] 30 - (2404) It was narrated from 'Âmir bin Sa'd bin Abî Waqqâṣ that his father said: "The Messenger of Allâh ﷺ said to 'Alî: 'You are to me like

[٦٢١٧] ٣٠-(٢٤٠٤) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَأَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ وَعُبَيْدُ اللهِ

Hârûn to Mûsâ, except that there is no Prophet after me.'"

Sa'eed said: "I wanted to hear it directly from Sa'd, so I met Sa'd and told him what 'Âmir had narrated to me, and he said: 'I heard it.' I said: 'Did you hear it?' He put his fingers on his ears and said: 'Yes, otherwise let them become deaf.'"

الْقَوَارِيرِيُّ وَسُرَيْجُ بْنُ يُونُسَ، كُلُّهُمْ عَنْ يُوسُفَ بْنِ الْمَاجِشُونِ - وَاللَّفْظُ لِابْنِ الصَّبَّاحِ -: حَدَّثَنَا يُوسُفُ أَبُو سَلَمَةَ الْمَاجِشُونُ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ لِعَلِيٍّ: «أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى، إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي».

قَالَ سَعِيدٌ: فَأَحْبَبْتُ أَنْ أُشَافِهَ بِهَا سَعْدًا، فَلَقِيتُ سَعْدًا، فَحَدَّثْتُهُ بِمَا حَدَّثَنِي بِهِ عَامِرٌ، فَقَالَ: أَنَا سَمِعْتُهُ، قُلْتُ: آنْتَ سَمِعْتَهُ؟ قَالَ: فَوَضَعَ إِصْبَعَيْهِ عَلَى أُذُنَيْهِ قَالَ: نَعَمْ، وَإِلَّا، فَاسْتَكَّتَا.

[6218] 31 - (...) It was narrated that Sa'd bin Abî Waqqâṣ said: "The Messenger of Allâh ﷺ appointed 'Alî (in charge of Al-Madînah in his absence) during the campaign of Tabûk. He ('Alî) said: 'O Messenger of Allâh, are you leaving me behind with the women and children?' He (ﷺ) said: 'Does it not please you to be to me as Hârûn was to Mûsâ? Except that there will be no Prophet after me.'"

[٦٢١٨] ٣١-(...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ مُصْعَبِ ابْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، [عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ] قَالَ: خَلَّفَ رَسُولُ اللهِ ﷺ عَلِيَّ بْنَ أَبِي طَالِبٍ، فِي غَزْوَةِ تَبُوكَ، فَقَالَ: يَا رَسُولَ اللهِ! تُخَلِّفُنِي فِي النِّسَاءِ وَالصِّبْيَانِ؟ فَقَالَ: «أَمَا

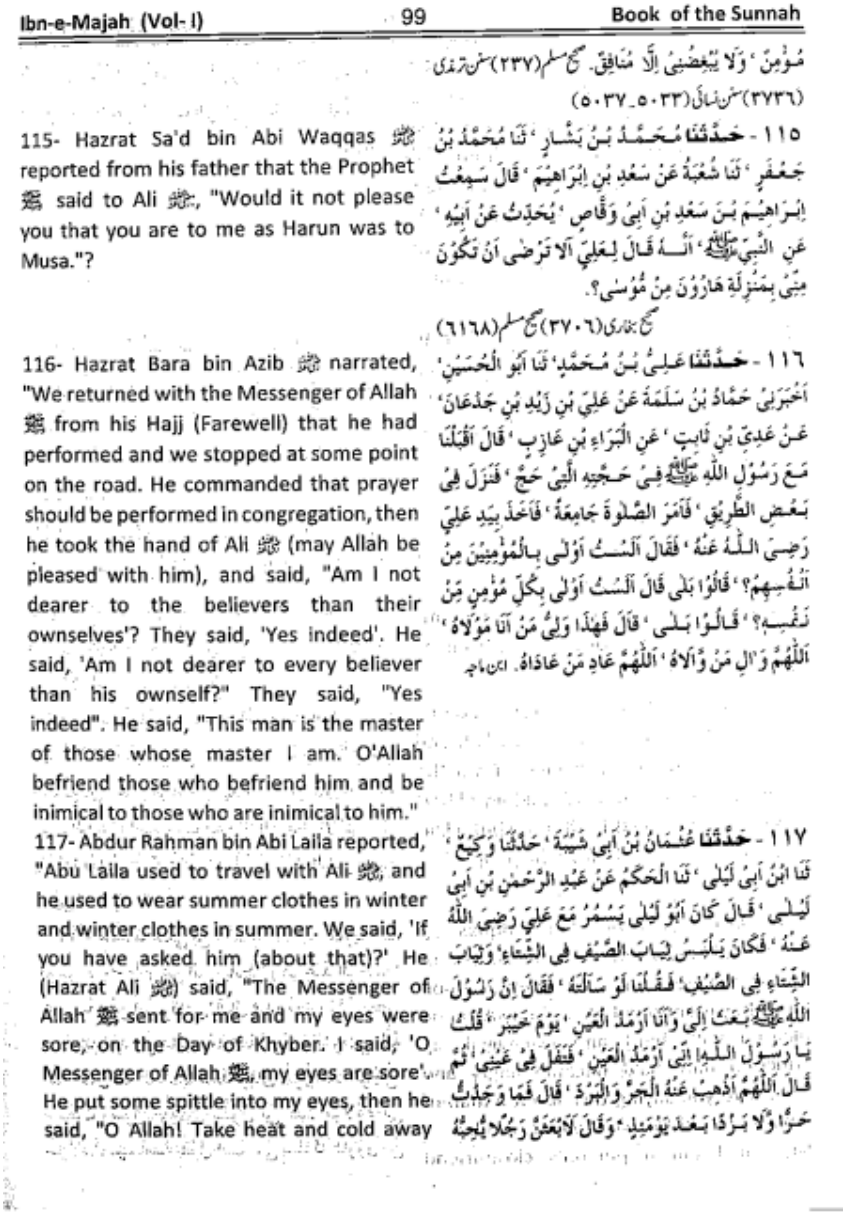
Sahih Muslim 2404a https://sunnah.com/muslim:2404a

Chapter 3

Hadith of Manzilat in Sunan Ibn Majah

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، قَالَ سَمِعْتُ إِبْرَاهِيمَ بْنَ سَعْدِ بْنِ أَبِي وَقَّاصٍ، يُحَدِّثُ عَنْ أَبِيهِ، عَنِ النَّبِيِّ . صلى الله عليه وسلم . أَنَّهُ قَالَ لِعَلِيٍّ " **أَلاَ تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى** " .

Sa'd bin Abu Waqqas narrated from his father that: The Prophet (saww) said to 'Imam Ali (as): "**Would it not please you to be to me as Harun (as) was to Prophet Musa (as)?"**



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مُؤْمِنٌ ، وَلَا يُبْغِضُنِي إِلَّا مُنَافِقٌ. صحيح مسلم(٢٣٧)سنن ترمذي (٣٧٣٦)سنن نسائي(٥٠٣٣_٥٠٣٧)

١١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ ، ثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ ، ثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ ، قَالَ سَمِعْتُ إِبْرَاهِيمَ بْنَ سَعْدِ بْنِ أَبِي وَقَّاصٍ ، يُحَدِّثُ عَنْ أَبِيهِ ، عَنِ النَّبِيِّ ﷺ ، أَنَّهُ قَالَ لِعَلِيٍّ أَلَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى؟.

صحيح بخاري(٣٧٠٦)صحيح مسلم(٦١٦٨)

115- Hazrat Sa'd bin Abi Waqqas ﷺ reported from his father that the Prophet ﷺ said to Ali ﷺ, "Would it not please you that you are to me as Harun was to Musa."?

١١٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ ، ثَنَا أَبُو الْحُسَيْنِ ، أَخْبَرَنِي حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدِ بْنِ جُدْعَانَ ، عَنْ عَدِيِّ بْنِ ثَابِتٍ ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ ، قَالَ أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي حَجَّتِهِ الَّتِي حَجَّ ، فَنَزَلَ فِي بَعْضِ الطَّرِيقِ ، فَأَمَرَ الصَّلَاةَ جَامِعَةً ، فَأَخَذَ بِيَدِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ ، فَقَالَ أَلَسْتُ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ؟ ، قَالُوا بَلَى قَالَ أَلَسْتُ أَوْلَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ؟ ، قَالُوا بَلَى ، قَالَ فَهَذَا وَلِيُّ مَنْ أَنَا مَوْلَاهُ ، اللَّهُمَّ وَالِ مَنْ وَالَاهُ ، اللَّهُمَّ عَادِ مَنْ عَادَاهُ. ابن ماجه

116- Hazrat Bara bin Azib ﷺ narrated, "We returned with the Messenger of Allah ﷺ from his Hajj (Farewell) that he had performed and we stopped at some point on the road. He commanded that prayer should be performed in congregation, then he took the hand of Ali ﷺ (may Allah be pleased with him), and said, "Am I not dearer to the believers than their ownselves'? They said, 'Yes indeed'. He said, 'Am I not dearer to every believer than his ownself?" They said, "Yes indeed". He said, "This man is the master of those whose master I am. O'Allah befriend those who befriend him and be inimical to those who are inimical to him."

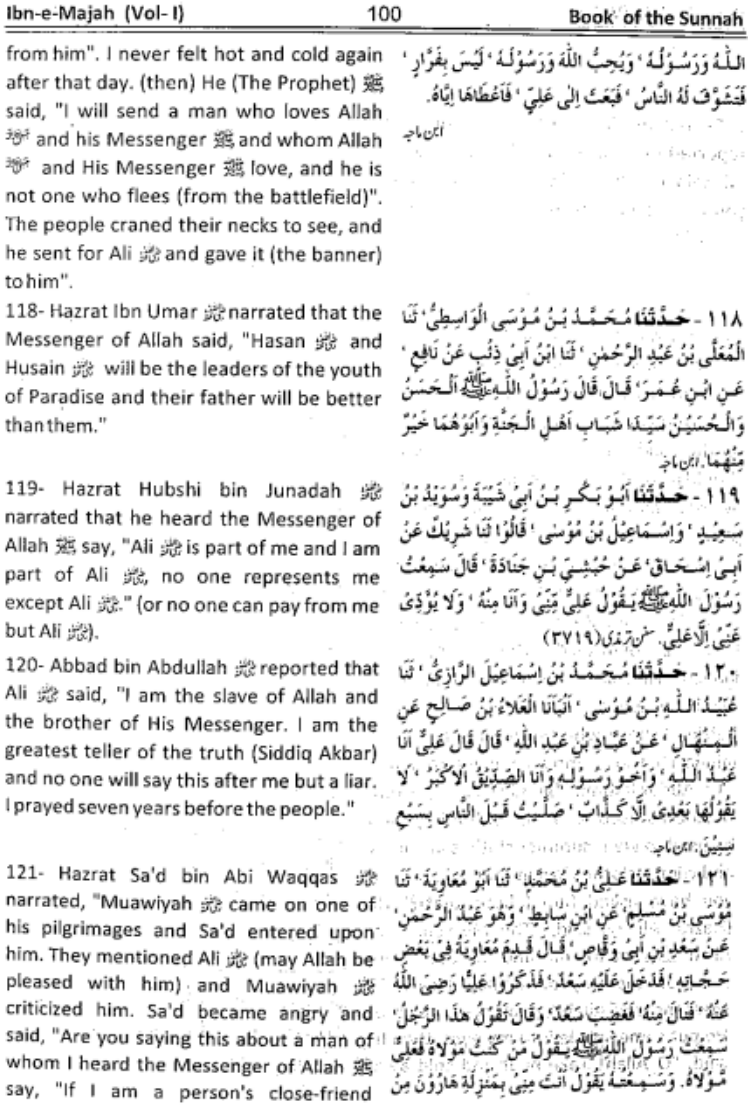
١١٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ ، حَدَّثَنَا وَكِيعٌ ، ثَنَا ابْنُ أَبِي لَيْلَى ، ثَنَا الْحَكَمُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى ، قَالَ كَانَ أَبُو لَيْلَى يَسْمُرُ مَعَ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ ، فَكَانَ يَلْبَسُ لِبَاسَ الصَّيْفِ فِي الشِّتَاءِ ، وَلِبَاسَ الشِّتَاءِ فِي الصَّيْفِ ، فَقُلْنَا لَوْ سَأَلْتَهُ ، فَقَالَ إِنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ إِلَيَّ وَأَنَا أَرْمَدُ الْعَيْنِ ، يَوْمَ خَيْبَرَ ، فَقُلْتُ يَا رَسُولَ اللَّهِ إِنِّي أَرْمَدُ الْعَيْنِ ، فَتَفَلَ فِي عَيْنَيَّ ، ثُمَّ قَالَ اللَّهُمَّ أَذْهِبْ عَنْهُ الْحَرَّ وَالْبَرْدَ ، قَالَ فَمَا وَجَدْتُ حَرًّا وَلَا بَرْدًا بَعْدَ يَوْمِئِذٍ ، وَقَالَ لَأَبْعَثَنَّ رَجُلًا يُحِبُّهُ

117- Abdur Rahman bin Abi Laila reported, "Abu Laila used to travel with Ali ﷺ, and he used to wear summer clothes in winter and winter clothes in summer. We said, 'If you have asked him (about that)?' He (Hazrat Ali ﷺ) said, "The Messenger of Allah ﷺ sent for me and my eyes were sore, on the Day of Khyber. I said, 'O Messenger of Allah ﷺ, my eyes are sore'. He put some spittle into my eyes, then he said, "O Allah! Take heat and cold away

Sunan Ibn Majah 115 https://sunnah.com/ibnmajah:115

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا مُوسَى بْنُ مُسْلِمٍ، عَنِ ابْنِ سَابِطٍ، - وَهُوَ عَبْدُ الرَّحْمَنِ - عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، قَالَ قَدِمَ مُعَاوِيَةُ فِي بَعْضِ حَجَّاتِهِ فَدَخَلَ عَلَيْهِ سَعْدٌ فَذَكَرُوا عَلِيًّا فَنَالَ مِنْهُ فَغَضِبَ سَعْدٌ وَقَالَ تَقُولُ هَذَا لِرَجُلٍ سَمِعْتُ رَسُولَ اللَّهِ . صلى الله عليه وسلم . يَقُولُ " مَنْ كُنْتُ مَوْلاَهُ فَعَلِيٌّ مَوْلاَهُ " . وَسَمِعْتُهُ يَقُولُ **" أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلاَّ أَنَّهُ لاَ نَبِيَّ بَعْدِي "** . وَسَمِعْتُهُ يَقُولُ " لأُعْطِيَنَّ الرَّايَةَ الْيَوْمَ رَجُلاً يُحِبُّ اللَّهَ وَرَسُولَهُ " .

*It was narrated that Sa`d bin Waqqas said:* "Mu`awiyah came on one of his pilgrimages and Sa`d entered upon him. They mentioned `Imam Ali (as), and Mu`awiyah criticized him. Sa`d became angry and said: 'Are you saying this of a man of whom I heard the Messenger of Allah (ﷺ) say: "If I am a person's close friend, `Imam Ali (as) is also his close friend." And I heard him say: "**You are to me like Harun (as) was to Prophet Musa (as), except that there will be no Prophet after me.**" And I heard him say: "I will give the banner today to a man who loves Allah and His Messenger."



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اللّٰهُ وَرَسُوْلُهُ ' وَيُحِبُّ اللّٰهَ وَرَسُوْلُهُ ' لَيْسَ بِفَرَّارٍ ' فَتَشَوَّفَ لَهُ النَّاسُ ' فَبَعَثَ اِلٰى عَلِيٍّ ' فَاَعْطَاهَا اِيَّاهُ.

ابن ماجه

from him". I never felt hot and cold again after that day. (then) He (The Prophet) ﷺ said, "I will send a man who loves Allah ﷻ and his Messenger ﷺ and whom Allah ﷻ and His Messenger ﷺ love, and he is not one who flees (from the battlefield)". The people craned their necks to see, and he sent for Ali ؓ and gave it (the banner) to him".

١١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ مُوْسَى الْوَاسِطِيُّ ' ثَنَا الْمُعَلّٰى بْنُ عَبْدِ الرَّحْمٰنِ ' ثَنَا ابْنُ اَبِيْ ذِئْبٍ عَنْ نَافِعٍ ' عَنِ ابْنِ عُمَرَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلْحَسَنُ وَالْحُسَيْنُ سَيِّدَا شَبَابِ اَهْلِ الْجَنَّةِ وَاَبُوْهُمَا خَيْرٌ مِّنْهُمَا. ابن ماجه

118- Hazrat Ibn Umar ؓ narrated that the Messenger of Allah said, "Hasan ؓ and Husain ؓ will be the leaders of the youth of Paradise and their father will be better than them."

١١٩ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ وَسُوَيْدُ بْنُ سَعِيْدٍ ' وَاِسْمَاعِيْلُ بْنُ مُوْسٰى ' قَالُوْا ثَنَا شَرِيْكٌ عَنْ اَبِيْ اِسْحَاقَ ' عَنْ حُبْشِيِّ بْنِ جَنَادَةَ ' قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ عَلِيٌّ مِنِّيْ وَاَنَا مِنْهُ ' وَلَا يُؤَدِّيْ عَنِّيْ اِلَّا عَلِيٌّ. سنن ترمذی (٣٧١٩)

119- Hazrat Hubshi bin Junadah ؓ narrated that he heard the Messenger of Allah ﷺ say, "Ali ؓ is part of me and I am part of Ali ؓ, no one represents me except Ali ؓ." (or no one can pay from me but Ali ؓ).

١٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ اِسْمَاعِيْلَ الرَّازِيُّ ' ثَنَا عُبَيْدُ اللّٰهِ بْنُ مُوْسٰى ' اَنْبَاَنَا الْعَلَاءُ بْنُ صَالِحٍ عَنِ الْمِنْهَالِ ' عَنْ عَبَّادِ بْنِ عَبْدِ اللّٰهِ ' قَالَ قَالَ عَلِيٌّ اَنَا عَبْدُ اللّٰهِ ' وَاَخُوْ رَسُوْلِهٖ وَاَنَا الصِّدِّيْقُ الْاَكْبَرُ ' لَا يَقُوْلُهَا بَعْدِيْ اِلَّا كَذَّابٌ ' صَلَّيْتُ قَبْلَ النَّاسِ بِسَبْعِ سِنِيْنَ. ابن ماجه

120- Abbad bin Abdullah ؓ reported that Ali ؓ said, "I am the slave of Allah and the brother of His Messenger. I am the greatest teller of the truth (Siddiq Akbar) and no one will say this after me but a liar. I prayed seven years before the people."

١٢١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ ' ثَنَا اَبُوْ مُعَاوِيَةَ ' ثَنَا مُوْسَى بْنُ مُسْلِمٍ عَنِ ابْنِ سَابِطٍ ' وَهُوَ عَبْدُ الرَّحْمٰنِ عَنْ سَعْدِ بْنِ اَبِيْ وَقَّاصٍ ' قَالَ قَدِمَ مُعَاوِيَةُ فِيْ بَعْضِ حَجَّاتِهٖ ' فَدَخَلَ عَلَيْهِ سَعْدٌ ' فَذَكَرُوْا عَلِيًّا رَضِيَ اللّٰهُ عَنْهُ ' فَقَالَ مِنْهُ ' فَغَضِبَ سَعْدٌ ' وَقَالَ تَقُوْلُ هٰذَا الرَّجُلَ ' سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ. وَسَمِعْتُهُ يَقُوْلُ اَنْتَ مِنِّيْ بِمَنْزِلَةِ هَارُوْنَ مِنْ

121- Hazrat Sa'd bin Abi Waqqas ؓ narrated, "Muawiyah ؓ came on one of his pilgrimages and Sa'd entered upon him. They mentioned Ali ؓ (may Allah be pleased with him) and Muawiyah ؓ criticized him. Sa'd became angry and said, "Are you saying this about a man of whom I heard the Messenger of Allah ﷺ say, "If I am a person's close-friend

(Maula) Ali ﷺ is also his close-friend, and I heard him say (to Ali ﷺ): "You are to me like Harun was to Musa, except that there will be no prophet after me". And I heard him say: "I will give the banner today a man who loves Allah and His messenger ﷺ."

مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي. وَسَمِعْتُهُ يَقُولُ لَأُعْطِيَنَّ الرَّايَةَ الْيَوْمَ رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ؟. ابن ماجه

(v) Excellence of Zubair ﷺ, may Allah be pleased with him.

٥ - فَضْلُ الزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُ

122- Hazrat Jabir ﷺ narrated that the Messenger of Allah ﷺ said on the Day of Quraizah: "Who will bring us news of the people?" Zubair ﷺ said: "I will," He (The Prophet ﷺ) said, "Who will bring us news of the people?" Zubair ﷺ said, "I will." Three times. The Prophet ﷺ said, "Every Prophet has a Hawari (sincere disciple) and my disciple is Zubair."

١٢٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ ، ثَنَا وَكِيعٌ ، ثَنَا سُفْيَانُ ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ ، عَنْ جَابِرٍ ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ قُرَيْظَةَ مَنْ يَأْتِينَا بِخَبَرِ الْقَوْمِ؟ فَقَالَ الزُّبَيْرُ أَنَا ، فَقَالَ مَنْ يَأْتِينَا بِخَبَرِ الْقَوْمِ؟ ، قَالَ الزُّبَيْرُ أَنَا ، ثَلَاثًا ، فَقَالَ النَّبِيُّ ﷺ لِكُلِّ نَبِيٍّ حَوَارِيٌّ ، وَإِنَّ حَوَارِيَّ الزُّبَيْرُ. صحيح بخاری(٢٨٤٦-٤١١٣)صحيح مسلم(٦١٩٤)سنن ترمذی(٣٧٤٥)

123- Hazrat Zubair ﷺ narrated, "The Messenger of Allah ﷺ named his parents together for me on the Day of Uhud."

١٢٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ ، ثَنَا أَبُو مُعَاوِيَةَ ، ثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ ، عَنِ الزُّبَيْرِ ، قَالَ لَقَدْ جَمَعَ لِي رَسُولُ اللَّهِ ﷺ أَبَوَيْهِ يَوْمَ أُحُدٍ. صحيح بخاری(٣٧٢٠)صحيح مسلم(٦١٩٥-٦١٩٦)سنن ترمذی(٣٧٤٣)

124- Hisham bin Urwah ﷺ reported that his father said, "Hazrat Ayesha ﷺ said to me, "O'Urwah, your (and my) two fathers were of those "Who answered (the call of) Allah and the Messenger ﷺ after being wounded" (The Family of Imran 3:172) (and they were) Abu Bakr ﷺ and Zubair ﷺ."

١٢٤ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ ، وَهَدِيَّةُ بْنُ عَبْدِ الْوَهَّابِ ، قَالَا ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، قَالَ قَالَتْ لِي عَائِشَةُ يَا عُرْوَةُ كَانَ أَبَوَاكَ مِنَ ﴿الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ﴾(آل عمران:١٧٢) أَبُو بَكْرٍ وَالزُّبَيْرُ. ابن ماجه

(vi) Excellence of Talhah bin Ubaidullah ﷺ, may Allah be pleased with him.

٦ - فَضْلُ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ

125- Hazrat Jabir ﷺ reported that Talhah

١٢٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ ، وَعَمْرُو بْنُ عَبْدِ

Sunan Ibn Majah 121 https://sunnah.com/ibnmajah:121

Chapter 4

Hadith of Manzilat in Jami` at-Tirmidhi

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلاَنَ، قَالَ حَدَّثَنَا أَبُو أَحْمَدَ ، قَالَ حَدَّثَنَا شَرِيكٌ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لِعَلِيٍّ **" أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلاَّ أَنَّهُ لاَ نَبِيَّ بَعْدِي "** . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ . وَفِي الْبَابِ عَنْ سَعْدٍ وَزَيْدِ بْنِ أَرْقَمَ وَأَبِي هُرَيْرَةَ وَأُمِّ سَلَمَةَ .

Narrated Jabir bin 'Abdullah: that the Prophet (saww) said to 'Imam Ali (as): "**You are to me in the position that Harun (as) was to Prophet Musa (as), except that there is no Prophet after me."**

الاثْنَيْنِ وَصَلَّى عَلِيٌّ يَوْمَ الثُّلاَثَاءِ.

[Abū ʻEīsā said: And there is something on this topic from ʻAlī and] this is a *Gharīb Ḥadīth* as a narration of Muslim Al-A'war. Muslim Al-A'war is not that strong according to the scholars of *Ḥadīth*. This *Ḥadīth* has been related from Muslim, from Ḥabbah, from ʻAlī, and it is similar to this.

[قَالَ أَبُو عِيسَى: وفِي الْبَابِ عَنْ عَلِيٍّ وَ]هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُسْلِمٍ الأَعْوَرِ، وَمُسْلِمٌ الأَعْوَرُ لَيْسَ عِنْدَهُمْ بِذَاكَ القَوِيِّ. وَقَدْ رُوِيَ هٰذَا الحَدِيثُ عَنْ مُسْلِمٍ، عَنْ حَبَّةَ، عَنْ عَلِيٍّ نَحْوُ هٰذَا.

تخريج: [إسناده ضعيف] وأخرجه الحاكم: ٣/ ١١٢ من حديث علي بن عابس به وهو ضعيف ومسلم بن كيسان الملائي ضعيف، أيضًا، انظر (تقريب التهذيب وغيره) وله شاهد باطل عند الحاكم * وفي الباب عن علي [أبو يعلى: ٤٤٦].

Comments:

Among the women, Khadījah was the first lady to accept Islam, and among the men, Warqah bin Nawfal and Abū Bakr, and among the children ʻAlī. Bilāl was the first to embrace Islam among the slaves.

3729. [ʻAlī said: "When I would ask the Messenger of Allāh ﷺ he would give me, and when I would be silent, he would initiate (speech or giving) with me."] (***Ḥasan***)

٣٧٢٩ - حَدَّثَنَا خَلَّادُ بْنُ أَسْلَمَ أَبُو بَكْرٍ الْبَغْدَادِيُّ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ: أَخْبَرَنَا عَوْفٌ الْأَعْرَابِيُّ عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ هِنْدٍ الجَمَلِيِّ قَالَ: قَالَ عَلِيٌّ: كُنْتُ إِذَا سَأَلْتُ رَسُولَ اللهِ ﷺ أَعْطَانِي، وَإِذَا سَكَتُّ ابْتَدَأَنِي.

تخريج: [حسن] تقدم: ٣٧٢٢ وقال عوف وغيره: "ابن هند لم يسمع من علي"(!) وله شواهد عند النسائي في الخصائص: ١٢٠، ١٢١ وغيره.

3730. Saʻd bin Abī Waqqāṣ narrated that the Prophet ﷺ said to ʻAlī, "You are to me, in the position that Hārūn was to Mūsā, [except that there is no Prophet after me]." (***Ṣaḥīḥ***)

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, and it has been related through more than one route from Saʻeed, from the Prophet ﷺ. And this *Ḥadīth* has been considered *Gharīb* as a narration of Yaḥyā bin Saʻeed Al-Anṣārī.

٣٧٣٠ - حَدَّثَنَا القَاسِمُ بْنُ دِينَارٍ الكُوفِيُّ: حَدَّثَنَا أَبُو نُعَيْمٍ عَنْ عَبْدِ السَّلَامِ بْنِ حَرْبٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَنَّ النَّبِيَّ ﷺ قَالَ لِعَلِيٍّ: «أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى [إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي]». هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ سَعِيدٍ عَنِ النَّبِيِّ ﷺ وَيُسْتَغْرَبُ هٰذَا الحَدِيثُ مِنْ حَدِيثِ يَحْيَى بْنِ سَعِيدٍ الأَنْصَارِيِّ.

تخريج: **[صحيح]** وأخرجه أحمد:٣/٣٣٨ من حديث شريك به وللحديث شواهد عند البخاري، ح:٤٤١٦ ومسلم، ح:٢٤٠٤ وغيرهما * وفي الباب عن سعد [يقدم:٣٧٣٠] وزيد بن أرقم [الطبراني:٥/٢٠٣، ح:٥٠٩٤، ٥٠٩٥] وأبي هريرة [لم أجده] وأم سلمة [أبو يعلى:٦٨٨٣ وابن حبان، ح:٢٢٠١].

٣٧٣١ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ عَنْ شَرِيكٍ، عَنْ عَبْدِ اللهِ ابْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ جابِرِ بْنِ عَبْدِ اللهِ أَنَّ النَّبِيَّ ﷺ قَالَ لِعَلِيٍّ: «أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لا نَبِيَّ بَعْدِي».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ. وَفِي البَابِ عَنْ سَعْدٍ وَزَيْدِ بْنِ أَرْقَمَ وَأَبِي هُرَيْرَةَ وَأُمِّ سَلَمَةَ.

3731. Jābir bin ʻAbdullāh narrated that the Prophet ﷺ said to ʻAlī: "You are to me in the position that Hārūn was to Mūsā, except that there is no Prophet after me." (***Ṣaḥīḥ***)

[Abū ʻEīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route. There are narrations on this topic from Sa'd, Zaid bin Arqam, Abū Hurairah and Umm Salamah.

تخريج: وأخرجه مسلم، فضائل الصحابة، باب: من فضائل علي بن أبي طالب رضي الله عنه، ح:٢٤٠٤ من حديث سعيد بن المسيب به.

(المعجم ...) - بَابٌ: [أَمَرَهُ ﷺ بِسَدِّ الْأَبْوَابِ إِلَّا بَابَ عَلِيٍّ] (التحفة ٧٨)

Chapter (...) His ﷺ Order To Close The Door Except The Door Of ʻAlī

٣٧٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُخْتَارِ عَنْ شُعْبَةَ، عَنْ أَبِي بَلْجٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَمَرَ بِسَدِّ الأَبْوَابِ إِلَّا بَابَ عَلِيٍّ.

[قَالَ:]: هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ عَنْ شُعْبَةَ بِهٰذَا الإِسْنَادِ إِلَّا مِنْ هٰذَا الْوَجْهِ.

3732. Ibn ʻAbbās narrated: "The Prophet ﷺ ordered that the gates be closed, except the gate of ʻAlī."

[He said:] This *Ḥadīth* is *Gharīb*, we do not know of it from Shu'bah with this chain, except through this route. (***Ḥasan***)

تخريج: **[حسن]** وأخرجه النسائي في الخصائص:٤٢ من حديث شعبة به ورواه الحاكم من حديث أبي بلج به مطولاً:٣/١٣٢-١٣٤ وصححه ووافقه الذهبي * أبو بلج يحيى بن سليم وثقه الجمهور وهو حسن الحديث.

Jami` at-Tirmidhi 3730 https://sunnah.com/tirmidhi:3730

حَدَّثَنَا الْقَاسِمُ بْنُ دِينَارٍ الْكُوفِيُّ، قَالَ حَدَّثَنَا أَبُو نُعَيْمٍ، عَنْ عَبْدِ السَّلاَمِ بْنِ حَرْبٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لِعَلِيٍّ " **أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلاَّ أَنَّهُ لاَ نَبِيَّ بَعْدِي** " .هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ . وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ سَعْدٍ عَنِ النَّبِيِّ صلى الله عليه وسلم وَيُسْتَغْرَبُ هَذَا الْحَدِيثُ مِنْ حَدِيثِ يَحْيَى بْنِ سَعِيدٍ الأَنْصَارِيِّ .

Narrated Sa'd bin Abi Waqqas: that the Prophet (saww) said to 'Imam Ali (as), "**You are to me, in the position that Harun (as) was to Prophet Musa (as), [except that there is no Prophet after me].**"

تخريج: [**صحيح**] وأخرجه أحمد:٣/٣٣٨ من حديث شريك به وللحديث شواهد عند البخاري، ح:٤٤١٦ ومسلم، ح:٢٤٠٤ وغيرهما * وفي الباب عن سعد [يقدم:٣٧٣٠] وزيد بن أرقم [الطبراني:٥/٢٠٣، ح:٥٠٩٤، ٥٠٩٥] وأبي هريرة [لم أجده] وأم سلمة [أبو يعلى:٦٨٨٣ وابن حبان، ح:٢٢٠١].

3731. Jābir bin ‘Abdullāh narrated that the Prophet ﷺ said to ‘Alī: “You are to me in the position that Hārūn was to Mūsā, except that there is no Prophet after me.” (***Ṣaḥīḥ***)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route. There are narrations on this topic from Sa‘d, Zaid bin Arqam, Abū Hurairah and Umm Salamah.

٣٧٣١ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ عَنْ شَرِيكٍ، عَنْ عَبْدِ اللهِ ابْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ جابِرِ بْنِ عَبْدِ اللهِ أَنَّ النَّبِيَّ ﷺ قَالَ لِعَلِيٍّ: «أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لا نَبِيَّ بَعْدِي».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ. وَفِي البَابِ عَنْ سَعْدٍ وَزَيْدِ بْنِ أَرْقَمَ وَأَبِي هُرَيْرَةَ وَأُمِّ سَلَمَةَ.

تخريج: وأخرجه مسلم، فضائل الصحابة، باب: من فضائل علي بن أبي طالب رضي الله عنه، ح:٢٤٠٤ من حديث سعيد بن المسيب به.

Chapter (...) His ﷺ Order To Close The Door Except The Door Of ‘Alī

(المعجم ...) - بَابٌ: [أَمْرَهُ ﷺ بِسَدِّ الْأَبْوَابِ إِلَّا بَابَ عَلِيٍّ] (التحفة ٧٨)

3732. Ibn ‘Abbās narrated: “The Prophet ﷺ ordered that the gates be closed, except the gate of ‘Alī.”

[He said:] This *Ḥadīth* is *Gharīb*, we do not know of it from Shu‘bah with this chain, except through this route. (***Ḥasan***)

٣٧٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُخْتَارِ عَنْ شُعْبَةَ، عَنْ أَبِي بَلْجٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَمَرَ بِسَدِّ الأَبْوَابِ إِلَّا بَابَ عَلِيٍّ.

[قَالَ:]: هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ عَنْ شُعْبَةَ بِهٰذَا الإِسْنَادِ إِلَّا مِنْ هٰذَا الْوَجْهِ.

تخريج: [**حسن**] وأخرجه النسائي في الخصائص:٤٢ من حديث شعبة به ورواه الحاكم من حديث أبي بلج به مطولاً:٣/١٣٢-١٣٤ وصححه ووافقه الذهبي * أبو بلج يحيى بن سليم وثقه الجمهور وهو حسن الحديث.

Jami` at-Tirmidhi 3731 https://sunnah.com/tirmidhi:3731

حَدَّثَنَا قُتَيْبَةُ، قَالَ حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ بُكَيْرِ بْنِ مِسْمَارٍ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ، قَالَ أَمَّرَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ سَعْدًا فَقَالَ مَا يَمْنَعُكَ أَنْ تَسُبَّ أَبَا تُرَابٍ قَالَ أَمَّا مَا ذَكَرْتُ ثَلاَثًا قَالَهُنَّ رَسُولُ اللَّهِ صلى الله عليه وسلم فَلَنْ أَسُبَّهُ لأَنْ تَكُونَ لِي وَاحِدَةٌ مِنْهُنَّ أَحَبُّ إِلَىَّ مِنْ حُمْرِ النَّعَمِ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ لِعَلِيٍّ وَخَلَفَهُ فِي بَعْضِ مَغَازِيهِ فَقَالَ لَهُ عَلِيٌّ يَا رَسُولَ اللَّهِ تُخَلِّفُنِي مَعَ النِّسَاءِ وَالصِّبْيَانِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم **" أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلاَّ أَنَّهُ لاَ نُبُوَّةَ بَعْدِي** " . وَسَمِعْتُهُ يَقُولُ يَوْمَ خَيْبَرَ " لأُعْطِيَنَّ الرَّايَةَ رَجُلاً يُحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ " . قَالَ فَتَطَاوَلْنَا لَهَا فَقَالَ " ادْعُ لِي عَلِيًّا " . فَأَتَاهُ وَبِهِ رَمَدٌ فَبَصَقَ فِي عَيْنِهِ فَدَفَعَ الرَّايَةَ إِلَيْهِ فَفَتَحَ اللَّهُ عَلَيْهِ . وَأُنْزِلَتْ هَذِهِ الآيَةُ : (فَقلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ) الآيَةَ دَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم عَلِيًّا وَفَاطِمَةَ وَحَسَنًا وَحُسَيْنًا فَقَالَ " اللَّهُمَّ هَؤُلاَءِ أَهْلِي " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

Narrated 'Amir bin Sa'd bin Abi Waqqas: from his father, saying "Mu'awiyah bin Abu Sufyan ordered Sa'd, saying 'What prevented you from reviling Abu Turab?' He said: 'Three things that I remember from the Messenger of Allah (ﷺ) prevent me from reviling him. That I should have even one those things is more beloved to me than red camels. I heard the Messenger of Allah (ﷺ) speaking to 'Imam Ali (as), and he had left him behind in one of his battles. So 'Imam Ali (as) said to him: "O Messenger of Allah! You leave me behind with women and children?" So the Messenger of Allah (ﷺ) said to him: "**Are you not pleased that you should be in the position with me that Harun (as) was with Prophet Musa (as)? Except that there is no Prophethood after me?"** And on the Day of (the battle of) Khaibar, I heard him saying: "I shall give the banner to a man who loves Allah and His Messenger, and Allah and His Messenger love him." So we all waited for that, then he said: "Call 'Imam Ali (as) for me." He said: 'So he came to him, and he had been suffering from Ramad (an eye condition), so he (ﷺ) put spittle in his eye and gave the banner to him, then Allah granted him victory. And when this Ayah was revealed: 'Let us call our sons and your sons, our women and your women...' (3: 61) the Messenger of Allah (ﷺ) called 'Imam Ali (as), Fatimah, Hasan, and Husain and said: "O Allah, these are my family."

تخريج: [**إسناده ضعيف**] وأخرجه ابن الجوزي في الموضوعات: ١/ ٣٤٩ من حديث محمد ابن عمر بن الرومي به وله شواهد كلها ضعيفة * شريك لم يثبت تصريح سماعه، رواه عنه عبدالحميد بن بحر وكان يسرق الحديث * وفي الباب عن ابن عباس [الحاكم: ٣/ ١٢٦، ١٢٧ وابن الجوزي في الموضوعات: ١/ ٣٥٠].

Comments:

All the esteemed, and honored. Companions are doors to the knowledge of the Prophet ﷺ, 'Alī was door to the knowledge of justice.

٣٧٢٤ - **حَدَّثَنَا** قُتَيْبَةُ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ بُكَيْرِ بْنِ مِسْمَارٍ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ قَالَ: أَمَرَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ سَعْدًا فَقَالَ: مَا مَنَعَكَ أَنْ تَسُبَّ أَبَا تُرَابٍ؟ قَالَ: أَمَّا مَا ذَكَرْتُ ثَلَاثًا قَالَهُنَّ رَسُولُ اللهِ ﷺ فَلَنْ أَسُبَّهُ لَأَنْ تَكُونَ لِي وَاحِدَةٌ مِنْهُنَّ أَحَبَّ إِلَيَّ مِنْ حُمْرِ النَّعَمِ، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ لِعَلِيٍّ وخَلَفَهُ فِي بَعْضِ مَغَازِيهِ؟ فَقَالَ لَهُ عَلِيٌّ: يا رَسُولَ اللهِ! تَخْلُفُنِي مَعَ النِّسَاءِ والصِّبْيَانِ؟ فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نُبُوَّةَ بَعْدِي». وَسَمِعْتُهُ يَقُولُ يَوْمَ خَيْبَرَ: «لَأُعْطِيَنَّ الرَّايَةَ رَجُلًا يُحِبُّ اللهَ وَرَسُولَهُ وَيُحِبُّهُ اللهُ وَرَسُولُهُ». قَالَ: فَتَطَاوَلْنَا لَهَا فَقَالَ: «ادْعُوا لِي عَلِيًّا»، قَالَ: فَأَتَاهُ وَبِهِ رَمَدٌ فَبَصَقَ فِي عَيْنِهِ فَدَفَعَ الرَّايَةَ إِلَيْهِ فَفَتَحَ اللهُ عَلَيْهِ وَأُنْزِلَتْ هَذِهِ الآيَةُ: ﴿نَدْعُ أَبْنَآءَنَا وَأَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ﴾ الآية [آل عمران: ٦١] دَعَا رَسُولُ اللهِ ﷺ عَلِيًّا وَفَاطِمَةَ وَحَسَنًا وَحُسَيْنًا فَقَالَ: «اللَّهُمَّ هَؤُلَاءِ أَهْلِي».

3724. 'Āmir bin Sa'd bin Abī Waqqāṣ narrated from his father, saying: "Mu'āwiyah bin Abū Sufyān ordered Sa'd, saying: 'What prevented you from reviling Abū Turāb?' He said: 'Three things that I remember from the Messenger of Allāh ﷺ prevent me from reviling him. That I should have even one of those things is more beloved to me than red camels. I heard the Messenger of Allāh ﷺ speaking to 'Alī, and he had left him behind in one of his battles. So 'Alī said to him: "O Messenger of Allāh! You leave me behind with the women and children?" So the Messenger of Allāh ﷺ said to him: "Are you not pleased that you should be in the position with me that Hārūn was with Mūsā? Except that there is no Prophethood after me?" And on the Day of (the battle of) Khaibar, I heard him saying: "I shall give the banner to a man who loves Allāh and His Messenger, and Allāh and His Messenger love him." So we all waited for that, then he said: "Call 'Alī for me.'" He said: 'So he came to him, and he had been suffering from *Ramad*,[1] so he (ﷺ) put spittle in his eye and gave the

[1] An eye condition.

banner to him, then Allāh granted him victory. And when this *Āyah* was revealed: 'Let us call our sons and your sons, and our women and your women...'[1] the Messenger of Allāh ﷺ called 'Alī, Fāṭimah, Ḥasan, and Ḥusain and said: "O Allāh, these are my family." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ* from this route.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ مِنْ هٰذَا الوَجْهِ.

تخريج: وأخرجه مسلم، فضائل الصحابة، باب: من فضائل علي بن أبي طالب رضي الله عنه، ح: ٢٤٠٤ عن قتيبة به وتقدم مختصرًا، ح: ٢٩٩٩.

Comments:

When Mu'āwiyah asked Sa'd why he did not revile 'Alī, he meant his opinion on *Ijtihād* in the interpretation of Islamic Law. Al-Imām An-Nawawī also explained that what Mu'āwiyah ﷺ said is like saying: "Did you refrain from reviling 'Alī, out of piety or out of fear? And if it were out of piety then you are on the right. *Tuḥfat Al-Aḥwadhī*.

Chapter (...) The Story Of 'Alī Taking A Slave Girl From A Fortress He Conquered

(المعجم . . .) - بَابٌ: [قِصَّةُ أَخْذِ عَلِيٍّ جَارِيَةً مِنْ حِصْنٍ افْتَتَحَهُ . . .] (التحفة ٧٤)

3725. Al-Barā' said: "The Prophet ﷺ dispatched two armies and put 'Alī bin Abī Ṭālib in charge of one of them, and Khālid bin Al-Walīd in charge of the other. He said: "When there is fighting, then (the leader is) 'Alī." He said: "So 'Alī conquered a fortress and took a slave girl. So Khālid sent me with a letter to the Prophet ﷺ complaining about him. So I came to the Prophet ﷺ and he read the letter and his color changed, then he said: 'What is your view concerning one who loves Allāh and His Messenger, and Allāh and His

٣٧٢٥ - حَدَّثَنَا عَبْدُ اللهِ بْنُ أَبِي زِيَادٍ: حَدَّثَنَا الأَحْوَصُ بْنُ جَوَّابٍ عَنْ يُونُسَ بْنِ أَبِي إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنِ البَرَاءِ قَالَ: بَعَثَ النَّبِيُّ ﷺ جَيْشَيْنِ وَأَمَّرَ عَلَى أَحَدِهِمَا عَلِيَّ بْنَ أَبِي طَالِبٍ وَعَلَى الآخَرِ خَالِدَ بْنَ الْوَلِيدِ وَقَالَ: إِذَا كَانَ القِتَالُ فَعَلِيٌّ، قَالَ: فَافْتَتَحَ عَلِيٌّ حِصْنًا فَأَخَذَ مِنْهُ جَارِيَةً فَكَتَبَ مَعِي خَالِدٌ كِتَابًا إِلَى النَّبِيِّ ﷺ يَشِي بِهِ، قَالَ: فَقَدِمْتُ عَلَى النَّبِيِّ ﷺ فَقَرَأَ الكِتَابَ فَتَغَيَّرَ لَوْنُهُ ثُمَّ قَالَ: «مَا تَرَى فِي رَجُلٍ يُحِبُّ

[1] *Āl 'Imrān* 3:61.

Jami` at-Tirmidhi 3724 https://sunnah.com/tirmidhi:3724

Chapter 5

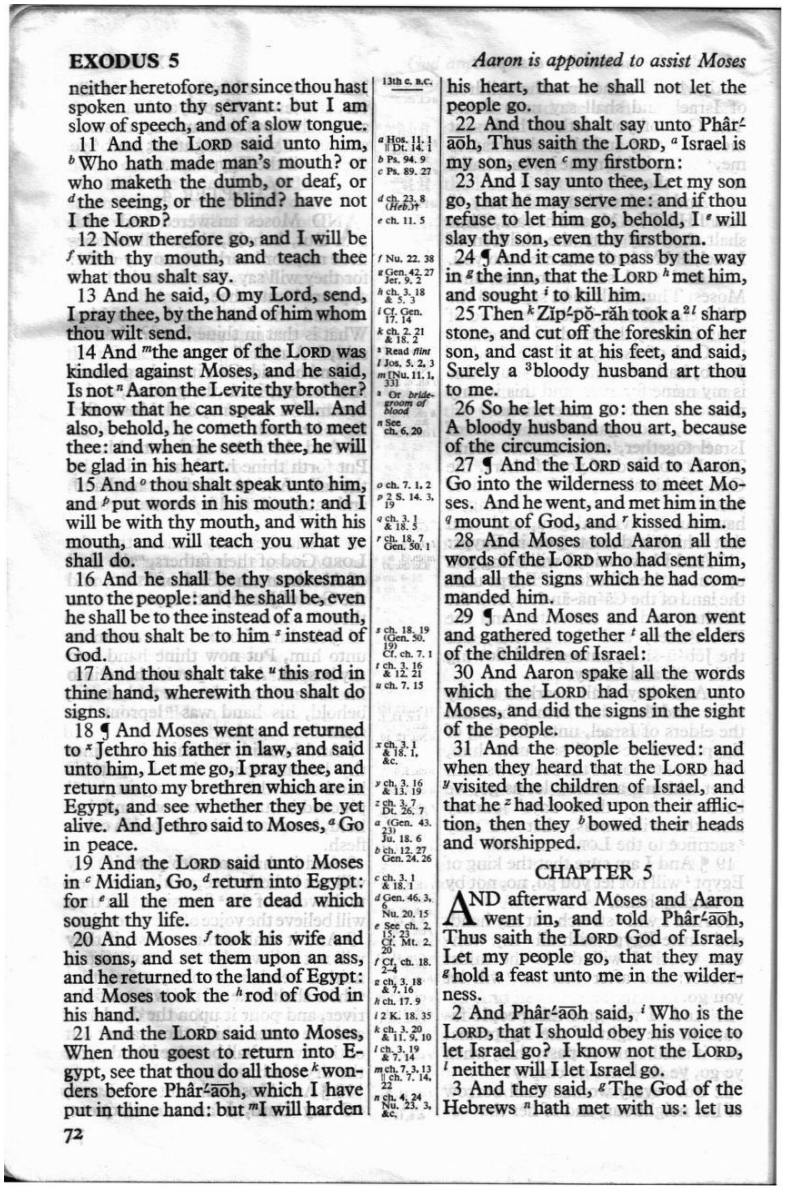
Benefits and Implications of the Hadith of Manzilat

1. Closeness to the Prophet

Just like Harun (as) was closest to Prophet Musa (as), Imam Ali (as) had a unique closeness to the Prophet Muhammad (saww).

14 Then the Lord's anger burned against Moses and he said, "What about your brother, Aaron the Levite? I know he can speak well. He is already on his way to meet you, and he will be glad to see you.

Exodus 4:14



EXODUS 5 — *Aaron is appointed to assist Moses*

neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.
11 And the LORD said unto him, [b] Who hath made man's mouth? or who maketh the dumb, or deaf, or [d] the seeing, or the blind? have not I the LORD?
12 Now therefore go, and I will be [f] with thy mouth, and teach thee what thou shalt say.
13 And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send.
14 And [m] the anger of the LORD was kindled against Moses, and he said, Is not [n] Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.
15 And [o] thou shalt speak unto him, and [p] put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.
16 And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him [s] instead of God.
17 And thou shalt take [u] this rod in thine hand, wherewith thou shalt do signs.
18 ¶ And Moses went and returned to [x] Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, [a] Go in peace.
19 And the LORD said unto Moses in [c] Midian, Go, [d] return into Egypt: for [e] all the men are dead which sought thy life.
20 And Moses [f] took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the [h] rod of God in his hand.
21 And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those [k] wonders before Phâr'āōh, which I have put in thine hand: but [m] I will harden his heart, that he shall not let the people go.
22 And thou shalt say unto Phâr'āōh, Thus saith the LORD, [a] Israel is my son, even [c] my firstborn:
23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I [e] will slay thy son, even thy firstborn.
24 ¶ And it came to pass by the way in [g] the inn, that the LORD [h] met him, and sought [i] to kill him.
25 Then [k] Zĭp'pō-răh took a [2] [l] sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a [3] bloody husband art thou to me.
26 So he let him go: then she said, A bloody husband thou art, because of the circumcision.
27 ¶ And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the [q] mount of God, and [r] kissed him.
28 And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him.
29 ¶ And Moses and Aaron went and gathered together [t] all the elders of the children of Israel:
30 And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.
31 And the people believed: and when they heard that the LORD had [y] visited the children of Israel, and that he [z] had looked upon their affliction, then they [b] bowed their heads and worshipped.

CHAPTER 5

AND afterward Moses and Aaron went in, and told Phâr'āōh, Thus saith the LORD God of Israel, Let my people go, that they may [g] hold a feast unto me in the wilderness.
2 And Phâr'āōh said, [i] Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, [i] neither will I let Israel go.
3 And they said, [g] The God of the Hebrews [n] hath met with us: let us

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Ta-Ha (20:29)

وَٱجۡعَل لِّى وَزِيرًا مِّنۡ أَهۡلِى ٢٩

And appoint for me a minister [i.e., assistant] from my family

Ta-Ha (20:30)

هَـٰرُونَ أَخِى ٣٠

Aaron, my brother.

قال الم ١٦ ۴۰۶ طٰہٰ ٢٠

اشۡرَحۡ لِىۡ صَدۡرِىۡ ﴿۲۵﴾ وَيَسِّرۡ لِىۡۤ اَمۡرِىۡ ﴿۲۶﴾ وَاحۡلُلۡ عُقۡدَةً

میرا حوصلہ فراخ کر دیجئے۔ اور میرا (یہ) کام (تبلیغ کا) آسان فرما دیجئے۔ اور میری زبان پر سے بستگی (لکنت

مِّنۡ لِّسَانِىۡ ﴿۲۷﴾ يَفۡقَهُوۡا قَوۡلِىۡ ﴿۲۸﴾ وَاجۡعَل لِّىۡ وَزِيۡرًا مِّنۡ

کی) ہٹا دیجئے تاکہ لوگ میری بات سمجھ سکیں۔ اور میرے واسطے میرے کنبہ میں سے ایک معاون مقرر

اَهۡلِىۡ ﴿۲۹﴾ هٰرُوۡنَ اَخِى ﴿۳۰﴾ اشۡدُدۡ بِهٖۤ اَزۡرِىۡ ﴿۳۱﴾ وَاَشۡرِكۡهُ فِىۡۤ

کر دیجئے۔ یعنی ہارون کو کہ میرے بھائی ہیں۔ ان کے ذریعے سے میری قوت کو مستحکم کر دیجئے۔ اور ان کو میرے (اس تبلیغ کے)

اَمۡرِىۡ ﴿۳۲﴾ كَىۡ نُسَبِّحَكَ كَثِيۡرًا ﴿۳۳﴾ وَّنَذۡكُرَكَ كَثِيۡرًا ﴿۳۴﴾ اِنَّكَ

کام میں شریک کر دیجئے تاکہ ہم دونوں آپکی خوب کثرت سے پاکی (شرک و نقائص سے) بیان کریں اور آپکا خوب کثرت سے ذکر کریں بیشک

كُنۡتَ بِنَا بَصِيۡرًا ﴿۳۵﴾ قَالَ قَدۡ اُوۡتِيۡتَ سُؤۡلَكَ يٰمُوۡسٰى ﴿۳۶﴾ وَلَقَدۡ

آپ ہم کو خوب دیکھ رہے ہیں۔ ارشاد ہوا کہ تمہاری (ہر) درخواست منظور کی گئی ف۱ اے موسیٰ اور ہم تو ایک دفعہ

مَنَنَّا عَلَيۡكَ مَرَّةً اُخۡرٰٓى ﴿۳۷﴾ اِذۡ اَوۡحَيۡنَاۤ اِلٰٓى اُمِّكَ مَا

اور بھی (اس کے قبل بے درخواست ہی) تم پر احسان کر چکے ہیں۔ جبکہ ہم نے تمہاری ماں کو وہ بات الہام سے بتلائی جو الہام سے

يُوۡحٰٓى ﴿۳۸﴾ اَنِ اقۡذِفِيۡهِ فِى التَّابُوۡتِ فَاقۡذِفِيۡهِ فِى الۡيَمِّ فَلۡيُلۡقِهِ

بتلانے کی تھی (وہ) یہ کہ موسیٰ کو (جلادوں کے ہاتھوں سے بچانے کیلئے) ایک صندوق میں رکھو پھر ان کو دریا میں ڈال دو پھر ان کو (مع صندوق

الۡيَمُّ بِالسَّاحِلِ يَاۡخُذۡهُ عَدُوٌّ لِّىۡ وَعَدُوٌّ لَّهٗ ؕ وَاَلۡقَيۡتُ عَلَيۡكَ

کے) دریا کنارے تک لے آئے گا کہ (آخرکار) ان کو ایک شخص پکڑنے گا جو میرا بھی دشمن ہے اور ان کا بھی دشمن ہے ف۲ اور میں نے

مَحَبَّةً مِّنِّىۡ ۚ وَلِتُصۡنَعَ عَلٰى عَيۡنِىۡ ﴿۳۹﴾ اِذۡ تَمۡشِىۡۤ اُخۡتُكَ

تمہارے اوپر اپنی طرف سے ایک اثر محبت ڈال دیا ف۳ اور تاکہ تم میری نگرانی میں پرورش پاؤ۔ (یہ قصہ اس وقت کا ہے) جب کہ تمہاری بہن

فَتَقُوۡلُ هَلۡ اَدُلُّكُمۡ عَلٰى مَنۡ يَّكۡفُلُهٗ ؕ فَرَجَعۡنٰكَ اِلٰٓى اُمِّكَ

چلتی ہوئی آئیں پھر کہنے لگیں کیا تم لوگوں کو ایسے شخص کا پتہ دوں جو اس کو (اچھی طرح) پالے (رکھے) پھر (اس تدبیر سے) ہم نے تم کو تمہاری

كَىۡ تَقَرَّ عَيۡنُهَا وَلَا تَحۡزَنَ ؕ وَقَتَلۡتَ نَفۡسًا فَنَجَّيۡنٰكَ مِنَ الۡغَمِّ

ماں کے پاس پھر پہنچا دیا تاکہ ان کی آنکھیں ٹھنڈی ہوں اور ان کو غم نہ رہے اور تم نے (غلطی سے) ایک شخص (قبطی) کو جان سے مار ڈالا

وَفَتَنّٰكَ فُتُوۡنًا ؕ فَلَبِثۡتَ سِنِيۡنَ فِىۡۤ اَهۡلِ مَدۡيَنَ ۙ ثُمَّ جِئۡتَ

ف۴ پھر ہم نے تم کو اس غم سے نجات دی اور ہم نے تم کو خوب خوب امتحانوں میں ڈالا پھر (مدین پہنچے اور) مدین والوں میں کئی سال رہے۔

بیان القرآن

ف۱ جو کہ رب الشرح ۲۵ تا ۳۵ میں مذکور ہے۔

ف۲ خواہ فی الحال بوجہ اس کے کہ سب بچوں کو قتل کرتا تھا خواہ آئندہ ان کا خاص طور پر دشمن ہوگا۔

ف۳ تاکہ جو کہ تم کو دیکھے پیار کرے۔

ف۴ اور مار کر غم ہوا خوف عقاب سے بھی اور خوف انتقام سے بھی۔

وقف لازم

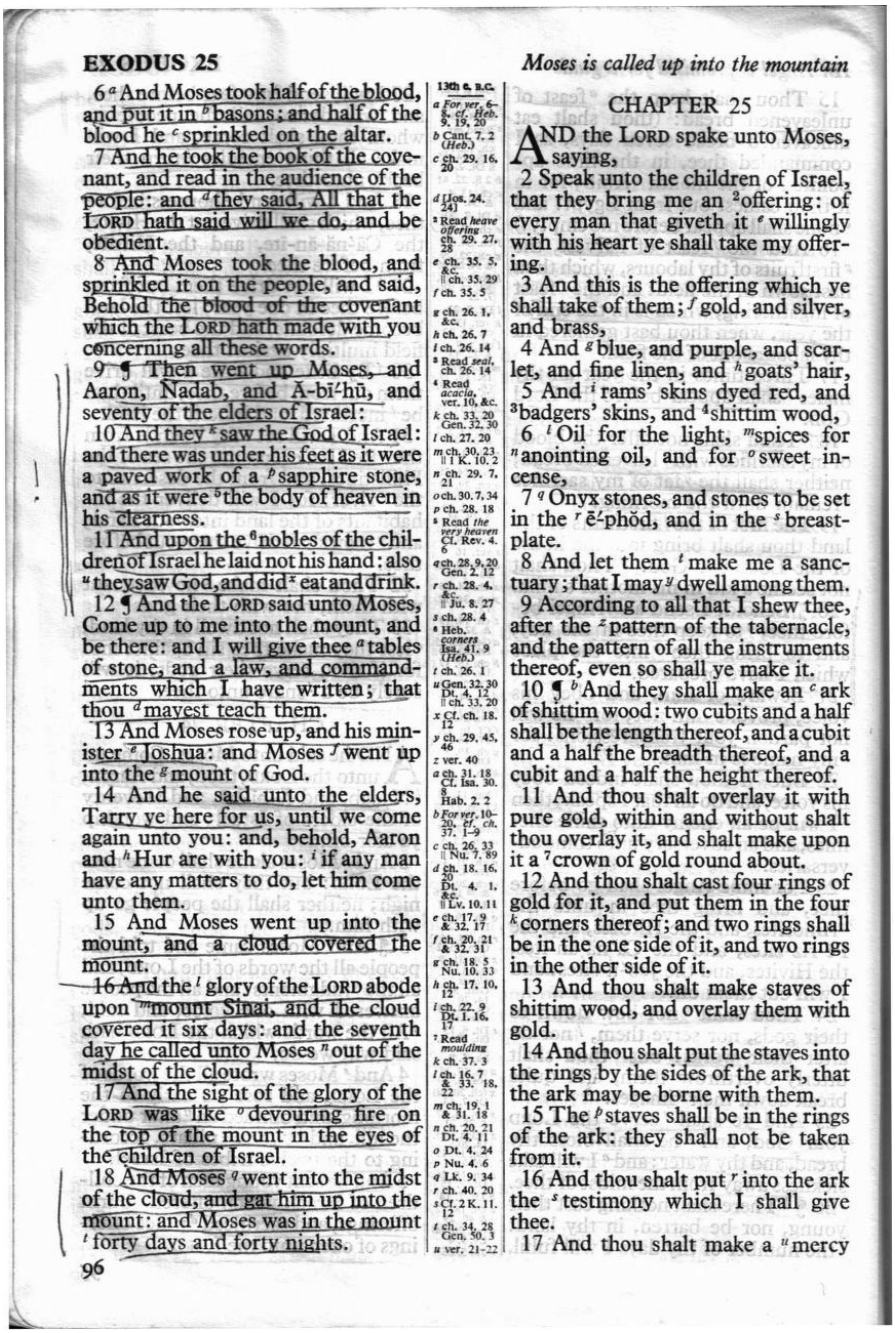
۲۰ : ۲۵ منزل ۳ ۲۰ : ۴۰

2. Deputy in absence

Harun (as) was Prophet Musa (as)'s deputy when he went to Mount Sinai. Imam Ali (as) was deputy of Prophet Muhammad (saww) in Madinah (Tabuk incident).

14 He said to the elders, "Wait here for us until we come back to you. Aaron and Hur are with you, and anyone involved in a dispute can go to them."

Exodus 24:14



EXODUS 25 — *Moses is called up into the mountain*

6 [a] And Moses took half of the blood, and put it in [b] basons; and half of the blood he [c] sprinkled on the altar.
7 And he took the book of the covenant, and read in the audience of the people: and [d] they said, All that the LORD hath said will we do, and be obedient.
8 And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant which the LORD hath made with you concerning all these words.
9 ¶ Then went up Moses, and Aaron, Nadab, and A-bī'-hū, and seventy of the elders of Israel:
10 And they [e] saw the God of Israel: and there was under his feet as it were a paved work of a [f] sapphire stone, and as it were [g] the body of heaven in his clearness.
11 And upon the [h] nobles of the children of Israel he laid not his hand: also [u] they saw God, and did [x] eat and drink.
12 ¶ And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee [a] tables of stone, and a law, and commandments which I have written; that thou [d] mayest teach them.
13 And Moses rose up, and his minister [e] Joshua: and Moses [f] went up into the [g] mount of God.
14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and [h] Hur are with you: [i] if any man have any matters to do, let him come unto them.
15 And Moses went up into the mount, and a cloud covered the mount.
16 And the [l] glory of the LORD abode upon [m] mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses [n] out of the midst of the cloud.
17 And the sight of the glory of the LORD was like [o] devouring fire on the top of the mount in the eyes of the children of Israel.
18 And Moses [q] went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount [t] forty days and forty nights.

13th c. B.C.

a For ver. 6–8, cf. Heb. 9. 19, 20
b Cant. 7. 2 (Heb.)
c ch. 29. 16, 20
d Hos. 24. 24
1 Read heave offering ch. 29. 27, 28
e ch. 35. 5, &c. ‖ ch. 35. 29
f ch. 35. 5
g ch. 26. 1, &c.
h ch. 26. 7
i ch. 26. 14
2 Read seal, ch. 26. 14
3 Read acacia, ver. 10, &c.
k ch. 33. 20 Gen. 32. 30
l ch. 27. 20
m ch. 30. 23 ‖ 1 K. 10. 2
n ch. 29. 7, 21
o ch. 30. 7, 34
p ch. 28. 18
5 Read the very heaven Cf. Rev. 4. 6
q ch. 28. 9, 20 Gen. 2. 12
r ch. 28. 4, &c. ‖ Ju. 8. 27
s ch. 28. 4
6 Heb. corners Isa. 41. 9 (Heb.)
t ch. 26. 1
u Gen. 32. 30 Dt. 4. 12 ‖ ch. 33. 20
x Cf. ch. 18. 12
y ch. 29. 45, 46
z ver. 40
a ch. 31. 18 Cf. Isa. 30. 8 Hab. 2. 2
b For ver. 10–39, cf. ch. 37. 1–9
c ch. 26. 33 ‖ Nu. 7. 89
d ch. 18. 16, 20 Dt. 4. 1, &c. ‖ Lv. 10. 11
e ch. 17. 9 & 32. 17
f ch. 20. 21 & 32. 31
g ch. 18. 5 Nu. 10. 33
h ch. 17. 10, 12
i ch. 22. 9 Dt. 1. 16, 17
7 Read moulding
k ch. 37. 3
l ch. 16. 7 & 33. 18, 22
m ch. 19. 1 & 31. 18
n ch. 20. 21 Dt. 4. 11
o Dt. 4. 24
p Nu. 4. 6
q Lk. 9. 34
r ch. 40. 20
s Cf. 2 K. 11. 12
t ch. 34. 28 Gen. 50. 3
u ver. 21–22

CHAPTER 25

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, that they bring me an [2] offering: of every man that giveth it [e] willingly with his heart ye shall take my offering.
3 And this is the offering which ye shall take of them; [f] gold, and silver, and brass,
4 And [g] blue, and purple, and scarlet, and fine linen, and [h] goats' hair,
5 And [i] rams' skins dyed red, and [3] badgers' skins, and [4] shittim wood,
6 [l] Oil for the light, [m] spices for [n] anointing oil, and for [o] sweet incense,
7 [q] Onyx stones, and stones to be set in the [r] ē'-phŏd, and in the [s] breastplate.
8 And let them [t] make me a sanctuary; that I may [y] dwell among them.
9 According to all that I shew thee, after the [z] pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.
10 ¶ [b] And they shall make an [c] ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.
11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a [7] crown of gold round about.
12 And thou shalt cast four rings of gold for it, and put them in the four [k] corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it.
13 And thou shalt make staves of shittim wood, and overlay them with gold.
14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.
15 The [p] staves shall be in the rings of the ark: they shall not be taken from it.
16 And thou shalt put [r] into the ark the [s] testimony which I shall give thee.
17 And thou shalt make a [u] mercy

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The Heights (7:142)

وَوَٰعَدْنَا مُوسَىٰ ثَلَٰثِينَ لَيْلَةً وَأَتْمَمْنَٰهَا بِعَشْرٍ فَتَمَّ مِيقَٰتُ رَبِّهِۦٓ أَرْبَعِينَ لَيْلَةً ۚ وَقَالَ مُوسَىٰ لِأَخِيهِ هَٰرُونَ ٱخْلُفْنِى فِى قَوْمِى وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ ٱلْمُفْسِدِينَ ١٤٢

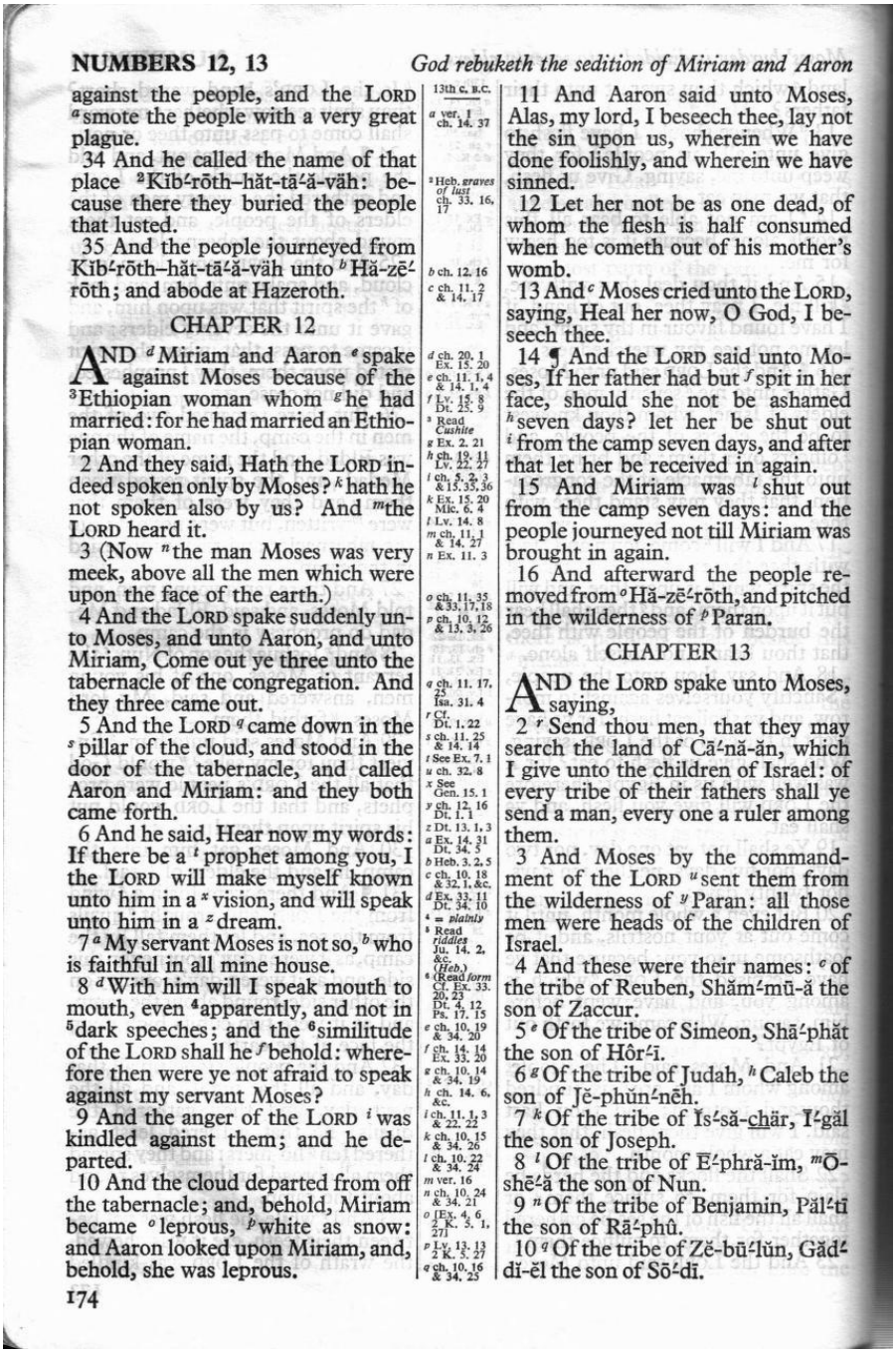
And We made an appointment with Moses for thirty nights and perfected them by [the addition of] ten; so the term of his Lord was completed as forty nights. And Moses said to his brother Aaron, "Take my place among my people, do right [by them], and do not follow the way of the corrupters."

3. Authority among people

Harun (as) had authority over Bani Israel and Imam Ali (as) had authority among Muslims.

12 Miriam and Aaron began to talk against Moses because of his Cushite wife, for he had married a Cushite. **2** "Has the Lord spoken only through Moses?" they asked. "Hasn't he also spoken through us?" And the Lord heard this.

Numbers 12:1–2



NUMBERS 12, 13 — *God rebuketh the sedition of Miriam and Aaron*

against the people, and the LORD [a] smote the people with a very great plague.

34 And he called the name of that place [2] Kĭb-rōth-hăt-tā-ä-väh: because there they buried the people that lusted.

35 And the people journeyed from Kĭb-rōth-hăt-tā-ä-väh unto [b] Hă-zē-rōth; and abode at Hazeroth.

CHAPTER 12

AND [d] Miriam and Aaron [e] spake against Moses because of the [3] Ethiopian woman whom [g] he had married: for he had married an Ethiopian woman.

2 And they said, Hath the LORD indeed spoken only by Moses? [k] hath he not spoken also by us? And [m] the LORD heard it.

3 (Now [n] the man Moses was very meek, above all the men which were upon the face of the earth.)

4 And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

5 And the LORD [q] came down in the [s] pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he said, Hear now my words: If there be a [t] prophet among you, I the LORD will make myself known unto him in a [x] vision, and will speak unto him in a [z] dream.

7 [a] My servant Moses is not so, [b] who is faithful in all mine house.

8 [d] With him will I speak mouth to mouth, even [4] apparently, and not in [5] dark speeches; and the [6] similitude of the LORD shall he [f] behold: wherefore then were ye not afraid to speak against my servant Moses?

9 And the anger of the LORD [i] was kindled against them; and he departed.

10 And the cloud departed from off the tabernacle; and, behold, Miriam became [o] leprous, [p] white as snow: and Aaron looked upon Miriam, and, behold, she was leprous.

11 And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

12 Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

13 And [c] Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.

14 ¶ And the LORD said unto Moses, If her father had but [f] spit in her face, should she not be ashamed [h] seven days? let her be shut out [i] from the camp seven days, and after that let her be received in again.

15 And Miriam was [i] shut out from the camp seven days: and the people journeyed not till Miriam was brought in again.

16 And afterward the people removed from [o] Hă-zē-rōth, and pitched in the wilderness of [p] Paran.

CHAPTER 13

AND the LORD spake unto Moses, saying,

2 [r] Send thou men, that they may search the land of Cā-nă-ăn, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

3 And Moses by the commandment of the LORD [u] sent them from the wilderness of [y] Paran: all those men were heads of the children of Israel.

4 And these were their names: [c] of the tribe of Reuben, Shăm-mū-ă the son of Zaccur.

5 [e] Of the tribe of Simeon, Shā-phăt the son of Hôr-ī.

6 [g] Of the tribe of Judah, [h] Caleb the son of Jĕ-phŭn-nēh.

7 [k] Of the tribe of Ĭs-să-chär, Ī-găl the son of Joseph.

8 [l] Of the tribe of Ē-phră-ĭm, [m] Ō-shē-ä the son of Nun.

9 [n] Of the tribe of Benjamin, Păl-tī the son of Rā-phû.

10 [q] Of the tribe of Zĕ-bū-lŭn, Găd-dĭ-ĕl the son of Sō-dī.

13th c. B.C.

[a] ver. 1 ch. 14. 37

[2] Heb. *graves of lust* ch. 33. 16, 17

[b] ch. 12. 16

[c] ch. 11. 2 & 14. 17

[d] ch. 20. 1 Ex. 15. 20

[e] ch. 11. 1, 4 & 14. 1, 4

[f] Lv. 15. 8 Dt. 25. 9

[3] Read *Cushite*

[g] Ex. 2. 21

[h] ch. 19. 11 Lv. 22. 27

[i] ch. 5. 2, 3 & 15. 33, 36

[k] Ex. 15. 20 Mic. 6. 4

[l] Lv. 14. 8

[m] ch. 11. 1 & 14. 27

[n] Ex. 11. 3

[o] ch. 11. 35 & 33. 17, 18

[p] ch. 10. 12 & 13. 3, 26

[q] ch. 11. 17, 25 Isa. 31. 4

[r] Cf. Dt. 1. 22

[s] ch. 11. 25 & 14. 14

[t] See Ex. 7. 1

[u] ch. 32. 8

[x] See Gen. 15. 1

[y] ch. 12. 16 Dt. 1. 1

[z] Dt. 13. 1, 3

[a] Ex. 14. 31 Dt. 34. 5

[b] Heb. 3. 2, 5

[c] ch. 10. 18 & 32. 1, &c.

[d] Ex. 33. 11 Dt. 34. 10

[4] = *plainly*

[5] Read *riddles* Ju. 14. 2, &c. (*Heb.*)

[6] (Read *form* Cf. Ex. 33. 20, 23 Dt. 4. 12 Ps. 17. 15

[e] ch. 10. 19 & 34. 20

[f] ch. 14. 14 Ex. 33. 20

[g] ch. 10. 14 & 34. 19

[h] ch. 14. 6, &c.

[i] ch. 11. 1, 33 & 22. 22

[k] ch. 10. 15 & 34. 26

[l] ch. 10. 22 & 34. 24

[m] ver. 16

[n] ch. 10. 24 & 34. 21

[o] [Ex. 4. 6 2 K. 5. 1, 27]

[p] Lv. 13. 13 2 K. 5. 27

[q] ch. 10. 16 & 34. 23

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The Heights (7:142)

وَوَٰعَدْنَا مُوسَىٰ ثَلَٰثِينَ لَيْلَةً وَأَتْمَمْنَٰهَا بِعَشْرٍ فَتَمَّ مِيقَٰتُ رَبِّهِۦٓ أَرْبَعِينَ لَيْلَةً ۚ وَقَالَ مُوسَىٰ لِأَخِيهِ هَٰرُونَ ٱخْلُفْنِى فِى قَوْمِى ۞ وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ ٱلْمُفْسِدِينَ ١٤٢

And We made an appointment with Moses for thirty nights and perfected them by [the addition of] ten; so the term of his Lord was completed as forty nights. And Moses said to his brother Aaron, "Take my place among my people, do right [by them], and do not follow the way of the corrupters."

قال الملا ٩ ۲۱۶ الاعراف ۷

اِلٰهًا وَّهُوَ فَضَّلَكُمْ عَلَى الْعٰلَمِيْنَ ﴿۱۴۰﴾ وَاِذْ اَنْجَيْنٰكُمْ مِّنْ اٰلِ

معبود تجویز کر دوں حالانکہ اس نے تم کو تمام جہان والوں پر فوقیت دی ہے اور وہ وقت یاد کرو جب ہم نے تم کو

فِرْعَوْنَ يَسُوْمُوْنَكُمْ سُوْٓءَ الْعَذَابِ ۚ يُقَتِّلُوْنَ اَبْنَآءَكُمْ

فرعون والوں (کے ظلم وایذاء) سے بچا لیا جو تم کو بڑی سخت تکلیفیں پہنچاتے تھے۔ تمہارے بیٹوں کو بکثرت مار ڈالتے تھے

وَيَسْتَحْيُوْنَ نِسَآءَكُمْ ۭ وَفِيْ ذٰلِكُمْ بَلَاۗءٌ مِّنْ رَّبِّكُمْ

اور تمہاری عورتوں کو (اپنی بیگار اور خدمت کیلئے) زندہ چھوڑ دیتے تھے اور اس (واقعہ) میں تمہارے پروردگار کی طرف سے بڑی

عَظِيْمٌ ﴿۱۴۱﴾ ع وَوٰعَدْنَا مُوْسٰى ثَلٰثِيْنَ لَيْلَةً وَّاَتْمَمْنٰهَا بِعَشْرٍ

بھاری آزمائش تھی اور ہم نے موسیٰؑ سے تیس شب کا وعدہ کیا اور دس شب کو ان تیس راتوں کا تتمہ بنایا سو ان کے

فَتَمَّ مِيْقَاتُ رَبِّهٖٓ اَرْبَعِيْنَ لَيْلَةً ۚ وَقَالَ مُوْسٰى لِاَخِيْهِ

پروردگار کا وقت پورے چالیس شب ہو گیا اور موسیٰؑ نے (طور پر جاتے ہوئے) اپنے بھائی

هٰرُوْنَ اخْلُفْنِيْ فِيْ قَوْمِيْ وَاَصْلِحْ وَلَا تَتَّبِعْ سَبِيْلَ

ہارونؑ سے کہہ دیا تھا کہ میرے بعد ان لوگوں کا انتظام رکھنا اور اصلاح کرتے رہنا اور بدنظم کی راہ پر

الْمُفْسِدِيْنَ ﴿۱۴۲﴾ وَلَمَّا جَاۗءَ مُوْسٰى لِمِيْقَاتِنَا وَكَلَّمَهٗ رَبُّهٗ ۙ

عمل مت کرنا اور جب موسیٰؑ ہمارے وقت (موعود) پر آئے اور ان کے رب نے ان سے (بہت ہی لطف وعنایت کی) وہ باتیں کیں

قَالَ رَبِّ اَرِنِيْٓ اَنْظُرْ اِلَيْكَ ۭ قَالَ لَنْ تَرٰىنِيْ وَلٰكِنِ انْظُرْ

تو عرض کیا کہ اے میرے پروردگار اپنا دیدار مجھ کو دکھلا دیجئے کہ میں آپ کو ایک نظر دیکھ لوں ارشاد ہوا کہ تم مجھ کو (دنیا میں)

اِلَى الْجَبَلِ فَاِنِ اسْتَقَرَّ مَكَانَهٗ فَسَوْفَ تَرٰىنِيْ ۚ فَلَمَّا تَجَلّٰى

ہرگز نہیں دیکھ سکتے لیکن تم اس پہاڑ کی طرف دیکھتے رہو اگر یہ اپنی جگہ پر برقرار رہا تو (عجب نہیں) تم بھی دیکھ سکو گے ۳ پس ان کے رب نے جو اس

رَبُّهٗ لِلْجَبَلِ جَعَلَهٗ دَكًّا وَّخَرَّ مُوْسٰى صَعِقًا ۚ فَلَمَّآ

پر تجلی فرمائی تجلی نے اس (پہاڑ) کے پرخچے اڑا دیے اور موسیٰ بیہوش ہو کر گر پڑے ۴ پھر جب افاقہ میں ہوئے تو عرض

اَفَاقَ قَالَ سُبْحٰنَكَ تُبْتُ اِلَيْكَ وَاَنَا اَوَّلُ الْمُؤْمِنِيْنَ ﴿۱۴۳﴾

کیا۔ بے شک آپ کی ذات منزہ (اور رفیع) ہے میں آپ کی جناب میں معذرت کرتا ہوں اور سب سے پہلے میں اس پر یقین کرتا ہوں

قَالَ يٰمُوْسٰٓى اِنِّى اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسٰلٰتِيْ

ارشاد ہوا کہ اے موسیٰؑ (یہ بہت ہے کہ) میں نے پیغمبری اور اپنی ہم کلامی سے اور لوگوں پر تم کو

۱۴۴ : ۷ منزل ۲ ۱۴۰ : ۷

بیان القرآن

۱ موسیٰ علیہ السلام کا اخلفنی فرمانا اس بنا پر ہے کہ حضرت ہارون علیہ السلام صرف نبی تھے حاکم اور سلطان نہ تھے۔ اس صفت میں خلیفہ بنانا مقصود ہے استخلاف فی النبوۃ مقصود نہیں۔ ع ۱۶

۲ موسیٰ علیہ السلام سے حق تعالیٰ نے کلام فرمایا۔ مگر یہ کہ اس کی حقیقت کیا تھی اللہ ہی کو معلوم ہے جن احتمالات عقلیہ کی شریعت نفی نہ کرے ان سب کے قائل ہونے کی گنجائش ہے۔ لیکن بلا دلیل عدم تعیین اسلم ہے۔

۳ موسیٰ علیہ السلام کی درخواست دیدار کی کرنا دنیا میں اس کے امکان عقلی پر اور حق تعالیٰ کا جواب اس کے امتناع شرعی پر دلیل ہے اور یہی مذہب ہے اہل سنت و جماعت کا۔

۴ موسیٰ علیہ السلام کی بیہوشی ان پر تجلی فرمانے سے یعنی کیونکہ ظاہراً بالجبل کے خلاف ہے بلکہ پہاڑ کی یہ حالت دیکھ کر و نیز محل تجلی کے ساتھ ایک گونہ تلبس و تعلق ہونے سے یہ بیہوشی ہوئی۔

Ta-Ha (20:90)

وَلَقَدْ قَالَ لَهُمْ هَـٰرُونُ مِن قَبْلُ يَـٰقَوْمِ إِنَّمَا فُتِنتُم بِهِۦ ۖ وَإِنَّ رَبَّكُمُ ٱلرَّحْمَـٰنُ فَٱتَّبِعُونِى وَأَطِيعُوٓا۟ أَمْرِى ٩٠

And Aaron had already told them before [the return of Moses], "O my people, you are only being tested by it, and indeed, your Lord is the Most Merciful, so follow me and obey my order."

قال الم ١٦
٤١٢
طٰهٰ ٢٠
ضَرًّا وَّلَا نَفْعًا ﴿٨٩﴾ وَلَقَدْ قَالَ لَهُمْ هٰرُوْنُ مِنْ قَبْلُ يٰقَوْمِ اِنَّمَا
ضرر یا نفع پر قدرت رکھتا ہے۔ اور ان لوگوں سے ہارون نے (موسیٰ علیہ السلام کے لوٹنے سے) پہلے بھی کہا تھا کہ اے میری قوم تم اس
فُتِنْتُمْ بِهٖ ۚ وَاِنَّ رَبَّكُمُ الرَّحْمٰنُ فَاتَّبِعُوْنِيْ وَاَطِيْعُوْٓا اَمْرِيْ ﴿٩٠﴾
(گوسالہ) کے سبب گمراہی میں پھنس گئے ہو ۱ اور تمہارا رب (حقیقی) رحمٰن ہے ۲ سو تم میری راہ پر چلو اور میرا کہا مانو ۳
قَالُوْا لَنْ نَّبْرَحَ عَلَيْهِ عٰكِفِيْنَ حَتّٰى يَرْجِعَ اِلَيْنَا مُوْسٰى ﴿٩١﴾
انہوں نے جواب دیا کہ ہم تو جب تک موسیٰ ہمارے پاس واپس (ہو کر) آئیں اسی (کی عبادت) پر برابر جمے بیٹھے رہیں گے (موسیٰ نے)
قَالَ يٰهٰرُوْنُ مَا مَنَعَكَ اِذْ رَاَيْتَهُمْ ضَلُّوْٓا ﴿٩٢﴾ اَلَّا تَتَّبِعَنِ ؕ
کہا اے ہارون جب تم نے (ان کو) دیکھا تھا کہ یہ (بالکل) گمراہ ہو گئے تو (اس وقت) تم کو میرے پاس چلے آنے سے کون امر مانع ہوا تھا
اَفَعَصَيْتَ اَمْرِيْ ﴿٩٣﴾ قَالَ يَبْنَؤُمَّ لَا تَاْخُذْ بِلِحْيَتِيْ وَلَا
سو کیا تم نے میرے کہنے کے خلاف کیا۔ ہارون نے کہا کہ اے میرے ماں جائے تم میری ڈاڑھی مت پکڑو اور نہ
بِرَاْسِيْ ۚ اِنِّيْ خَشِيْتُ اَنْ تَقُوْلَ فَرَّقْتَ بَيْنَ بَنِيْٓ اِسْرَآءِيْلَ
سر (کے بال) پکڑو مجھ کو یہ اندیشہ ہوا کہ تم کہنے لگو کہ تم نے بنی اسرائیل کے درمیان تفریق ڈال دی
وَلَمْ تَرْقُبْ قَوْلِيْ ﴿٩٤﴾ قَالَ فَمَا خَطْبُكَ يٰسَامِرِيُّ ﴿٩٥﴾ قَالَ
اور تم نے میری بات کا پاس نہ کیا ۴ (پھر سامری کی طرف متوجہ ہوئے اور اس سے) کہا اے سامری تیرا کیا معاملہ ہے ۵ اس نے کہا
بَصُرْتُ بِمَا لَمْ يَبْصُرُوْا بِهٖ فَقَبَضْتُ قَبْضَةً مِّنْ اَثَرِ الرَّسُوْلِ
کہ مجھ کو ایسی چیز نظر آئی تھی جو اوروں کو نظر نہ آئی تھی ۶ پھر میں نے اس فرستادہ (الٰہی کی سواری) کے نقش قدم سے ایک مٹھی (بھر خاک)
فَنَبَذْتُهَا وَكَذٰلِكَ سَوَّلَتْ لِيْ نَفْسِيْ ﴿٩٦﴾ قَالَ فَاذْهَبْ فَاِنَّ
اٹھائی تھی۔ سو میں نے وہ مٹھی (اس قالب کے اندر) ڈال دی اور میرے جی کو یہی بات ۷ پسند آئی۔ آپ نے فرمایا تو بس تیرے لئے اس
لَكَ فِي الْحَيٰوةِ اَنْ تَقُوْلَ لَا مِسَاسَ ۖ وَاِنَّ لَكَ مَوْعِدًا
(دنیوی) زندگی میں یہ سزا ہے کہ تو یہ کہتا پھرا کرے گا کہ مجھ کو کوئی ہاتھ نہ لگانا۔ اور تیرے لئے ایک اور وعدہ ہے جو تجھ سے ٹلنے
لَّنْ تُخْلَفَهٗ ۚ وَانْظُرْ اِلٰٓى اِلٰهِكَ الَّذِيْ ظَلْتَ عَلَيْهِ عَاكِفًا ؕ
والا نہیں (یعنی آخرت میں جدا عذاب ہو گا) اور تو اپنے اس معبود (باطل) کو دیکھ جس پر تو جما ہوا بیٹھا تھا۔
لَنُحَرِّقَنَّهٗ ثُمَّ لَنَنْسِفَنَّهٗ فِي الْيَمِّ نَسْفًا ﴿٩٧﴾ اِنَّمَآ اِلٰهُكُمُ اللّٰهُ الَّذِيْ
(دیکھ) ہم اس کو جلا دیں گے پھر اس (کی راکھ) کو دریا میں بکھیر کر بہا دیں گے ۸ بس تمہارا حقیقی معبود تو صرف اللہ ہے جس
٩٨ : ٢٠
منزل ٤
٨٩ : ٢٠

بیان القرآن

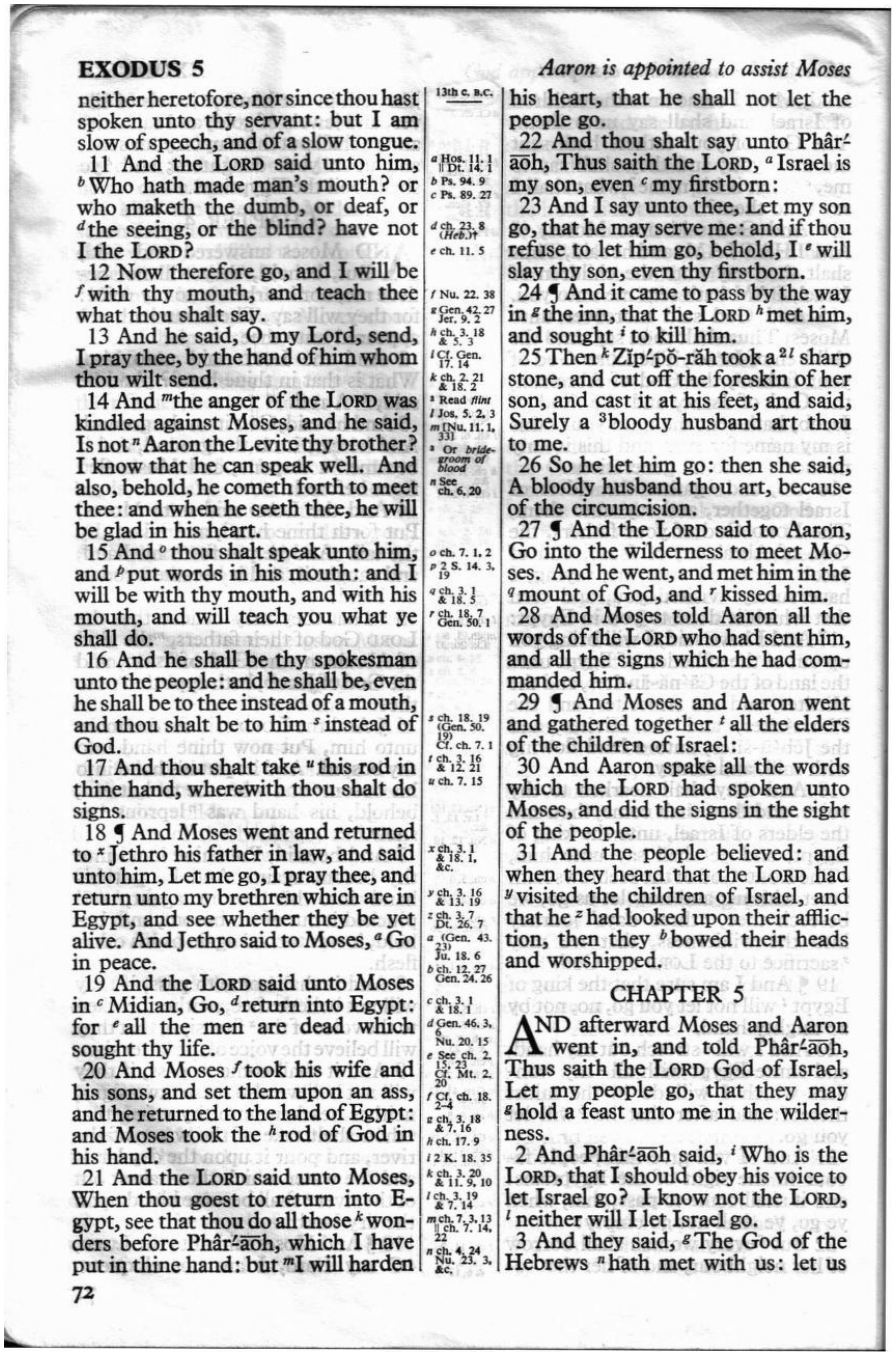
۱ یعنی اس طریق میں ثواب کا احتمال نہیں۔ یقیناً ضلالت ہے۔
۲ نہ کہ یہ گوسالہ
۳ یعنی میرے قول و فعل کی اقتداء کرو۔
۴ حاصل مقام کا یہ ہے کہ یہاں دو اجتہاد ہیں۔ ایک یہ کہ ترک مساکت زیادہ نافع تھی۔ دوسرا یہ کہ ترک مساکت زیادہ مضر تھی۔ موسیٰ علیہ السلام کا ذہن اجتہاد اول کی طرف گیا اور ہارون علیہ السلام کا ذہن دوسرے اجتہاد کی طرف گیا۔
۵ یعنی تو نے یہ حرکت کیوں کی۔
۶ یعنی حضرت جبرئیل گھوڑے پر چڑھے ہوئے جس روز دریا سے پار اترے ہیں کہ بمصلحت نصرت مومنین و اہلاک کفار کے آئے ہوں گے۔
۷ میرے دل میں خود بخود یہ بات پیدا ہوئی کہ اس میں تفصیل حیات کا اثر ہوگا۔
۸ تا کہ نام و نشان اس کا نہ رہے۔

4. Trusted by the Prophet

Only a highly trusted person gets such comparison.

15 You shall speak to him and put words in his mouth; I will help both of you speak and will teach you what to do. **16** He will speak to the people for you, and it will be as if he were your mouth and as if you were God to him.

Exodus 4:15–16



EXODUS 5 — *Aaron is appointed to assist Moses*

neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.
11 And the LORD said unto him, [b] Who hath made man's mouth? or who maketh the dumb, or deaf, or [d] the seeing, or the blind? have not I the LORD?
12 Now therefore go, and I will be [f] with thy mouth, and teach thee what thou shalt say.
13 And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send.
14 And [m] the anger of the LORD was kindled against Moses, and he said, Is not [n] Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.
15 And [o] thou shalt speak unto him, and [p] put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.
16 And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him [s] instead of God.
17 And thou shalt take [u] this rod in thine hand, wherewith thou shalt do signs.
18 ¶ And Moses went and returned to [x] Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, [a] Go in peace.
19 And the LORD said unto Moses in [c] Midian, Go, [d] return into Egypt: for [e] all the men are dead which sought thy life.
20 And Moses [f] took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the [h] rod of God in his hand.
21 And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those [k] wonders before Phâr'āoh, which I have put in thine hand: but [m] I will harden

13th c. B.C.

[a] Hos. 11. 1 ‖ Dt. 14. 1
[b] Ps. 94. 9
[c] Ps. 89. 27
[d] ch. 23. 8 (Heb.)†
[e] ch. 11. 5
[f] Nu. 22. 38
[g] Gen. 42. 27 Jer. 9. 2
[h] ch. 3. 18 & 5. 3
[i] Cf. Gen. 17. 14
[k] ch. 2. 21 & 18. 2
[s] Read *flint*
[l] Jos. 5. 2, 3
[m] (Nu. 11. 1, 33)
[s] Or *bridegroom of blood*
[n] See ch. 6. 20
[o] ch. 7. 1, 2
[p] 2 S. 14. 3, 19
[q] ch. 3. 1 & 18. 5
[r] ch. 18. 7 Gen. 50. 1
[s] ch. 18. 19 (Gen. 50. 19) Cf. ch. 7. 1
[t] ch. 3. 16 & 12. 21
[u] ch. 7. 15
[x] ch. 3. 1 & 18. 1, &c.
[y] ch. 3. 16 & 13. 19
[z] ch. 3. 7 Dt. 26. 7
[a] (Gen. 43. 23) Ju. 18. 6
[b] ch. 12. 27 Gen. 24. 26
[c] ch. 3. 1 & 18. 1
[d] Gen. 46. 3, 4 Nu. 20. 15
[e] See ch. 2. 15, 23 Cf. Mt. 2. 20
[f] Cf. ch. 18. 2-4
[g] ch. 3. 18 & 7. 16
[h] ch. 17. 9
[i] 2 K. 18. 35
[k] ch. 3. 20 & 11. 9, 10
[l] ch. 3. 19 & 7. 14
[m] ch. 7. 3, 13 ‖ ch. 7. 14, 22
[n] ch. 4. 24 Nu. 23. 3, &c.

his heart, that he shall not let the people go.
22 And thou shalt say unto Phâr'āoh, Thus saith the LORD, [a] Israel is my son, even [c] my firstborn:
23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I [e] will slay thy son, even thy firstborn.
24 ¶ And it came to pass by the way in [g] the inn, that the LORD [h] met him, and sought [i] to kill him.
25 Then [k] Zĭp'pŏ-răh took a [2][l] sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a [3] bloody husband art thou to me.
26 So he let him go: then she said, A bloody husband thou art, because of the circumcision.
27 ¶ And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the [q] mount of God, and [r] kissed him.
28 And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him.
29 ¶ And Moses and Aaron went and gathered together [t] all the elders of the children of Israel:
30 And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.
31 And the people believed: and when they heard that the LORD had [y] visited the children of Israel, and that he [z] had looked upon their affliction, then they [b] bowed their heads and worshipped.

CHAPTER 5

AND afterward Moses and Aaron went in, and told Phâr'āoh, Thus saith the LORD God of Israel, Let my people go, that they may [g] hold a feast unto me in the wilderness.
2 And Phâr'āoh said, [i] Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, [l] neither will I let Israel go.
3 And they said, [g] The God of the Hebrews [n] hath met with us: let us

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Ta-Ha (20:29)

وَٱجْعَل لِّى وَزِيرًا مِّنْ أَهْلِى ٢٩

And appoint for me a minister [i.e., assistant] from my family

Ta-Ha (20:32)

وَأَشْرِكْهُ فِىٓ أَمْرِى ٣٢

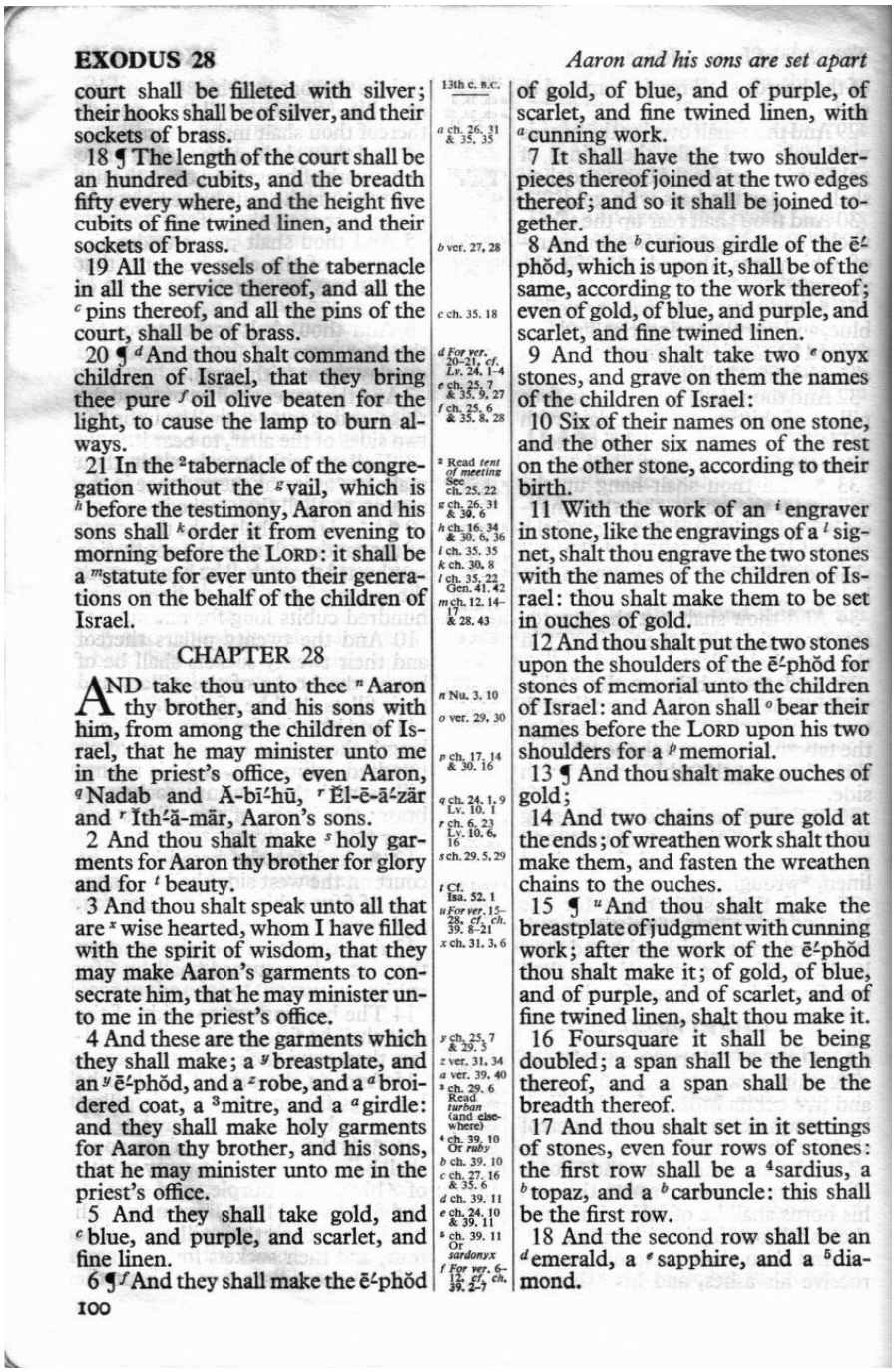
And let him share my task

5. Spiritual rank

Shows Imam Ali (as)'s high spiritual status.

28 "Have Aaron your brother brought to you from among the Israelites, along with his sons Nadab and Abihu, Eleazar and Ithamar, so they may serve me as priests.

Exodus 28:1



EXODUS 28 — *Aaron and his sons are set apart*

13th c. B.C.

court shall be filleted with silver; their hooks shall be of silver, and their sockets of brass.
18 ¶ The length of the court shall be an hundred cubits, and the breadth fifty every where, and the height five cubits of fine twined linen, and their sockets of brass.
19 All the vessels of the tabernacle in all the service thereof, and all the [c] pins thereof, and all the pins of the court, shall be of brass.
20 ¶ [d] And thou shalt command the children of Israel, that they bring thee pure [f] oil olive beaten for the light, to cause the lamp to burn always.
21 In the [2] tabernacle of the congregation without the [g] vail, which is [h] before the testimony, Aaron and his sons shall [k] order it from evening to morning before the LORD: it shall be a [m] statute for ever unto their generations on the behalf of the children of Israel.

a ch. 26. 31 & 35. 35
b ver. 27, 28
c ch. 35. 18
d For ver. 20–21, cf. Lv. 24. 1–4
e ch. 25. 7 & 35. 9, 27
f ch. 25. 6 & 35. 8, 28
2 Read *tent of meeting* See ch. 25. 22
g ch. 26. 31 & 30. 6
h ch. 16. 34 & 30. 6, 36
i ch. 35. 35
k ch. 30. 8
l ch. 35. 22 Gen. 41. 42
m ch. 12. 14–17 & 28. 43

CHAPTER 28

AND take thou unto thee [n] Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, [q] Nadab and Ă-bī'-hū, [r] Ĕl-ē-ā'-zär and [r] Ĭth'-ă-mär, Aaron's sons.
2 And thou shalt make [s] holy garments for Aaron thy brother for glory and for [t] beauty.
3 And thou shalt speak unto all that are [x] wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.
4 And these are the garments which they shall make; a [y] breastplate, and an [y] ē'-phŏd, and a [z] robe, and a [a] broidered coat, a [3] mitre, and a [a] girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.
5 And they shall take gold, and [e] blue, and purple, and scarlet, and fine linen.
6 ¶ [f] And they shall make the ē'-phŏd of gold, of blue, and of purple, of scarlet, and fine twined linen, with [a] cunning work.
7 It shall have the two shoulder-pieces thereof joined at the two edges thereof; and so it shall be joined together.
8 And the [b] curious girdle of the ē'-phŏd, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen.
9 And thou shalt take two [e] onyx stones, and grave on them the names of the children of Israel:
10 Six of their names on one stone, and the other six names of the rest on the other stone, according to their birth.
11 With the work of an [i] engraver in stone, like the engravings of a [l] signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.
12 And thou shalt put the two stones upon the shoulders of the ē'-phŏd for stones of memorial unto the children of Israel: and Aaron shall [o] bear their names before the LORD upon his two shoulders for a [p] memorial.
13 ¶ And thou shalt make ouches of gold;
14 And two chains of pure gold at the ends; of wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.
15 ¶ [u] And thou shalt make the breastplate of judgment with cunning work; after the work of the ē'-phŏd thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it.
16 Foursquare it shall be being doubled; a span shall be the length thereof, and a span shall be the breadth thereof.
17 And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a [4] sardius, a [b] topaz, and a [b] carbuncle: this shall be the first row.
18 And the second row shall be an [d] emerald, a [e] sapphire, and a [5] diamond.

n Nu. 3. 10
o ver. 29, 30
p ch. 17. 14 & 30. 16
q ch. 24. 1, 9 Lv. 10. 1
r ch. 6. 23 Lv. 10. 6, 16
s ch. 29. 5, 29
t Cf. Isa. 52. 1
u For ver. 15–29, cf. ch. 39. 8–21
x ch. 31. 3, 6
y ch. 25. 7 & 29. 5
z ver. 31, 34
a ver. 39, 40
3 ch. 29. 6 Read *turban* (and elsewhere)
4 ch. 39. 10 Or *ruby*
b ch. 39. 10
c ch. 27. 16 & 35. 6
d ch. 39. 11
e ch. 24. 10 & 39. 11
5 ch. 39. 11 Or *sardonyx*
f For ver. 6–12, cf. ch. 39. 2–7

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Mary (19:53)

وَوَهَبْنَا لَهُۥ مِن رَّحْمَتِنَآ أَخَاهُ هَٰرُونَ نَبِيًّا ٥٣

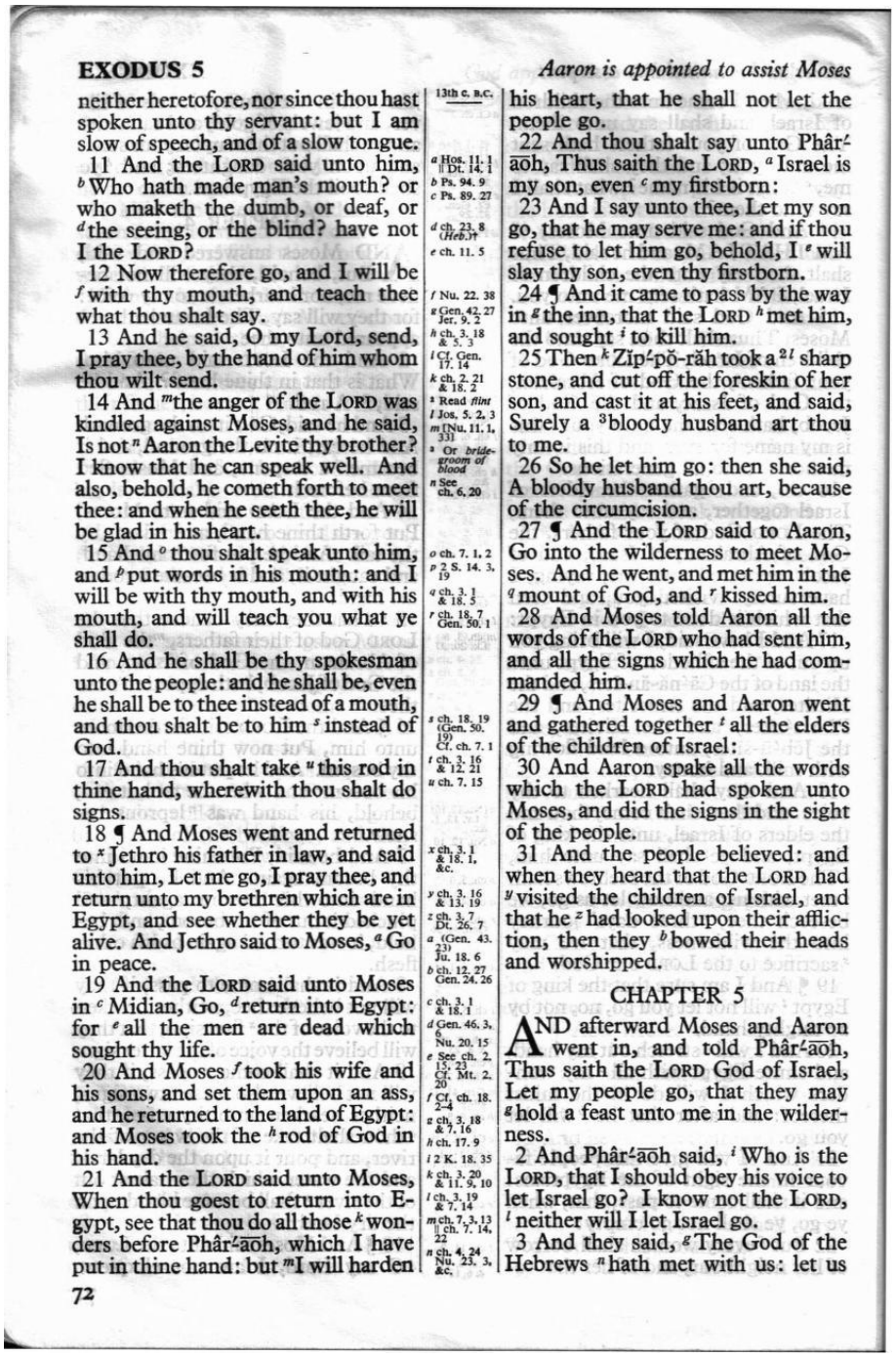
And We gave him out of Our mercy his brother Aaron as a prophet.

6. Leadership quality

Indicates Imam Ali (as) was capable of leadership.

16 He will speak to the people for you, and it will be as if he were your mouth and as if you were God to him.

Exodus 4:16



EXODUS 5 — *Aaron is appointed to assist Moses*

neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.
11 And the LORD said unto him, [b] Who hath made man's mouth? or who maketh the dumb, or deaf, or [d] the seeing, or the blind? have not I the LORD?
12 Now therefore go, and I will be [f] with thy mouth, and teach thee what thou shalt say.
13 And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send.
14 And [m] the anger of the LORD was kindled against Moses, and he said, Is not [n] Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.
15 And [o] thou shalt speak unto him, and [p] put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.
16 And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him [s] instead of God.
17 And thou shalt take [u] this rod in thine hand, wherewith thou shalt do signs.
18 ¶ And Moses went and returned to [x] Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, [a] Go in peace.
19 And the LORD said unto Moses in [c] Midian, Go, [d] return into Egypt: for [e] all the men are dead which sought thy life.
20 And Moses [f] took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the [h] rod of God in his hand.
21 And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those [k] wonders before Phâr'āōh, which I have put in thine hand: but [m] I will harden his heart, that he shall not let the people go.
22 And thou shalt say unto Phâr'āōh, Thus saith the LORD, [a] Israel is my son, even [c] my firstborn:
23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I [e] will slay thy son, even thy firstborn.
24 ¶ And it came to pass by the way in [g] the inn, that the LORD [h] met him, and sought [i] to kill him.
25 Then [k] Zĭp'pŏ-răh took a [2l] sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a [3] bloody husband art thou to me.
26 So he let him go: then she said, A bloody husband thou art, because of the circumcision.
27 ¶ And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the [q] mount of God, and [r] kissed him.
28 And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him.
29 ¶ And Moses and Aaron went and gathered together [t] all the elders of the children of Israel:
30 And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.
31 And the people believed: and when they heard that the LORD had [y] visited the children of Israel, and that he [z] had looked upon their affliction, then they [b] bowed their heads and worshipped.

13th c. B.C.

a Hos. 11. 1 ‖ Dt. 14. 1
b Ps. 94. 9
c Ps. 89. 27
d ch. 23. 8 (Heb.)†
e ch. 11. 5
f Nu. 22. 38
g Gen. 42. 27 Jer. 9. 2
h ch. 3. 18 & 5. 3
i Cf. Gen. 17. 14
k ch. 2. 21 & 18. 2
2 Read *flint*
l Jos. 5. 2, 3
m (Nu. 11. 1, 33)
3 Or *bridegroom of blood*
n See ch. 6. 20
o ch. 7. 1, 2
p 2 S. 14. 3, 19
q ch. 3. 1 & 18. 5
r ch. 18. 7 Gen. 50. 1
s ch. 18. 19 (Gen. 50. 19) Cf. ch. 7. 1
t ch. 3. 16 & 12. 21
u ch. 7. 15
x ch. 3. 1 & 18. 1, &c.
y ch. 3. 16 & 13. 19
z ch. 3. 7 Dt. 26. 7
a (Gen. 43. 23) Ju. 18. 6
b ch. 12. 27 Gen. 24. 26
c ch. 3. 1 & 18. 1
d Gen. 46. 3, 6 Nu. 20. 15
e See ch. 2. 15, 23 Cf. Mt. 2. 20
f Cf. ch. 18. 2-4
g ch. 3. 18 & 7. 16
h ch. 17. 9
i 2 K. 18. 35
k ch. 3. 20 & 11. 9, 10
l ch. 3. 19 & 7. 14
m ch. 7. 3, 13 ‖ ch. 7. 14, 22
n ch. 4. 24 Nu. 23. 3, &c.

CHAPTER 5

AND afterward Moses and Aaron went in, and told Phâr'āōh, Thus saith the LORD God of Israel, Let my people go, that they may [g] hold a feast unto me in the wilderness.
2 And Phâr'āōh said, [i] Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, [l] neither will I let Israel go.
3 And they said, [g] The God of the Hebrews [n] hath met with us: let us

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The Heights (7:142)

وَوَٰعَدْنَا مُوسَىٰ ثَلَٰثِينَ لَيْلَةً وَأَتْمَمْنَٰهَا بِعَشْرٍ فَتَمَّ مِيقَٰتُ رَبِّهِۦٓ أَرْبَعِينَ لَيْلَةً ۚ وَقَالَ مُوسَىٰ لِأَخِيهِ هَٰرُونَ ٱخْلُفْنِى فِى قَوْمِى ۖ وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ ٱلْمُفْسِدِينَ ١٤٢

And We made an appointment with Moses for thirty nights and perfected them by [the addition of] ten; so the term of his Lord was completed as forty nights. And Moses said to his brother Aaron, "Take my place among my people, do right [by them], and do not follow the way of the corrupters."

طٰہٰ ۲۰ — ۴۱۲ — قال الم ۱۶

ضَرًّا وَّلَا نَفْعًا ﴿٨٩﴾ وَلَقَدْ قَالَ لَهُمْ هٰرُوْنُ مِنْ قَبْلُ يٰقَوْمِ اِنَّمَا

ضرر یا نفع پر قدرت رکھتا ہے۔ اور ان لوگوں سے ہارون نے (موسیٰ علیہ السلام کے لوٹنے سے) پہلے بھی کہا تھا کہ اے میری قوم تم اس

فُتِنْتُمْ بِهٖ ۚ وَاِنَّ رَبَّكُمُ الرَّحْمٰنُ فَاتَّبِعُوْنِيْ وَاَطِيْعُوْٓا اَمْرِيْ ﴿٩٠﴾

(گوسالہ) کے سبب گمراہی میں پھنس گئے ہو ۱؎ اور تمہارا رب (حقیقی) رحمٰن ہے ۲؎ سو تم میری راہ پر چلو اور میرا کہا مانو ۳؎

قَالُوْا لَنْ نَّبْرَحَ عَلَيْهِ عٰكِفِيْنَ حَتّٰى يَرْجِعَ اِلَيْنَا مُوْسٰى ﴿٩١﴾

انہوں نے جواب دیا کہ ہم تو جب تک موسیٰ ہمارے پاس واپس (ہو کر) آئیں اسی (کی عبادت) پر برابر جمے بیٹھے رہیں گے (موسیٰ نے)

قَالَ يٰهٰرُوْنُ مَا مَنَعَكَ اِذْ رَاَيْتَهُمْ ضَلُّوْٓا ﴿٩٢﴾ اَلَّا تَتَّبِعَنِ ؕ

کہا اے ہارون جب تم نے (ان کو) دیکھا تھا کہ یہ (بالکل) گمراہ ہو گئے تو (اس وقت) تم کو میرے پاس چلے آنے سے کون امر مانع ہوا تھا

اَفَعَصَيْتَ اَمْرِيْ ﴿٩٣﴾ قَالَ يَبْنَؤُمَّ لَا تَاْخُذْ بِلِحْيَتِيْ وَلَا

سو کیا تم نے میرے کہنے کے خلاف کیا۔ ہارون نے کہا کہ اے میرے ماں جائے تم میری ڈاڑھی مت پکڑو اور نہ

بِرَاْسِيْ ۚ اِنِّيْ خَشِيْتُ اَنْ تَقُوْلَ فَرَّقْتَ بَيْنَ بَنِيْٓ اِسْرَآءِيْلَ

سر (کے بال) پکڑو مجھ کو یہ اندیشہ ہوا کہ تم کہنے لگو کہ تم نے بنی اسرائیل کے درمیان تفریق ڈال دی

وَلَمْ تَرْقُبْ قَوْلِيْ ﴿٩٤﴾ قَالَ فَمَا خَطْبُكَ يٰسَامِرِيُّ ﴿٩٥﴾ قَالَ

اور تم نے میری بات کا پاس نہ کیا ۴؎ (پھر سامری کی طرف متوجہ ہوئے اور اس سے) کہا اے سامری تیرا کیا معاملہ ہے ۵؎ اس نے کہا

بَصُرْتُ بِمَا لَمْ يَبْصُرُوْا بِهٖ فَقَبَضْتُ قَبْضَةً مِّنْ اَثَرِ الرَّسُوْلِ

کہ مجھ کو ایسی چیز نظر آئی تھی جو اوروں کو نظر نہ آئی تھی ۶؎ پھر میں نے اس فرستادہ (الٰہی کی سواری) کے نقش قدم سے ایک مٹھی (بھر خاک)

فَنَبَذْتُهَا وَكَذٰلِكَ سَوَّلَتْ لِيْ نَفْسِيْ ﴿٩٦﴾ قَالَ فَاذْهَبْ فَاِنَّ

اٹھائی تھی۔ سو میں نے وہ مٹھی (اس قالب کے اندر) ڈال دی اور میرے جی کو یہی بات ۷؎ پسند آئی۔ آپ نے فرمایا تو بس تیرے لئے اس

لَكَ فِي الْحَيٰوةِ اَنْ تَقُوْلَ لَا مِسَاسَ ۖ وَاِنَّ لَكَ مَوْعِدًا

(دنیوی) زندگی میں یہ سزا ہے کہ تو یہ کہتا پھرا کرے گا کہ مجھ کو کوئی ہاتھ نہ لگانا۔ اور تیرے لئے ایک اور وعدہ ہے جو تجھ سے ٹلنے

لَّنْ تُخْلَفَهٗ ۚ وَانْظُرْ اِلٰٓى اِلٰهِكَ الَّذِيْ ظَلْتَ عَلَيْهِ عَاكِفًا ؕ

والا نہیں (یعنی آخرت میں جدا عذاب ہوگا) اور تو اپنے اس معبود (باطل) کو دیکھ جس پر تو جما ہوا بیٹھا تھا۔

لَنُحَرِّقَنَّهٗ ثُمَّ لَنَنْسِفَنَّهٗ فِي الْيَمِّ نَسْفًا ﴿٩٧﴾ اِنَّمَآ اِلٰهُكُمُ اللّٰهُ الَّذِيْ

(دیکھ) ہم اس کو جلا دیں گے پھر اس (کی راکھ) کو دریا میں بکھیر کر بہا دیں گے ۸؎ بس تمہارا حقیقی معبود تو صرف اللہ ہے جس

۹۸ : ۲۰ — منزل ۴ — ۸۹ : ۲۰

بیان القرآن

۱؎ یعنی اس طریق میں صواب کا احتمال نہیں۔ یقیناً ضلالت ہے۔

۲؎ نہ کہ یہ گوسالہ

۳؎ یعنی میرے قول و فعل کی اقتداء کرو۔

۴؎ حاصل مقام کا یہ ہے کہ یہاں دو اجتہاد ہیں۔ ایک یہ کہ ترک مساکت زیادہ نافع تھی۔ دوسرا یہ کہ ترک مساکت زیادہ مضر تھی۔ موسیٰ علیہ السلام کا ذہن اجتہاد اول کی طرف گیا اور ہارون علیہ السلام کا ذہن دوسرے اجتہاد کی طرف گیا۔

۵؎ یعنی تو نے یہ حرکت کیوں کی۔

۶؎ یعنی حضرت جبرئیل گھوڑے پر چڑھے ہوئے جس روز دریا سے پار اترے ہیں کہ بصلحت نصرت مومنین واہلاک کفار کے آئے ہوں گے۔

۷؎ میرے دل میں خود بخود یہ بات پیدا ہوئی کہ اس میں تحصیل حیات کا اثر ہوگا۔

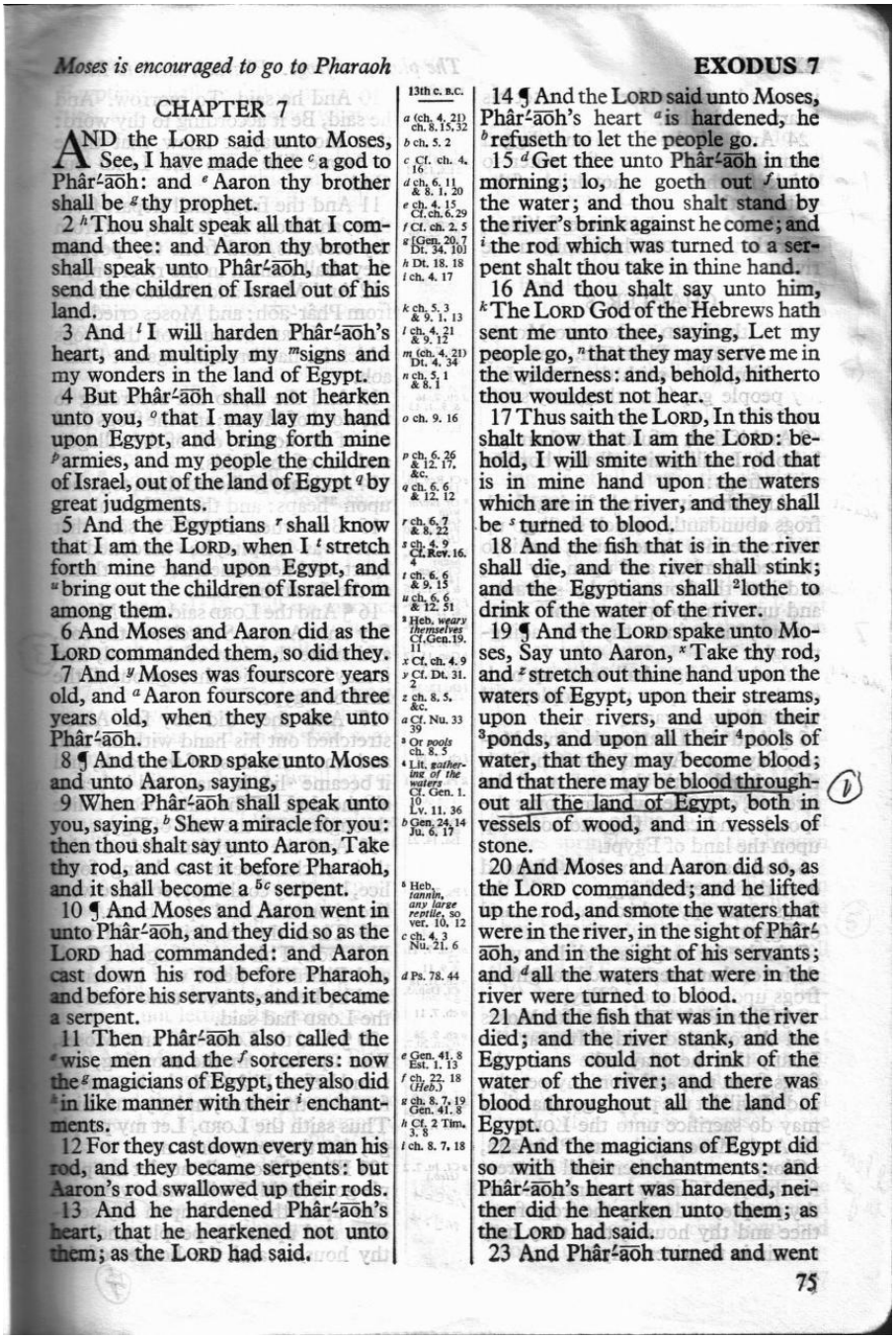
۸؎ تا کہ نام و نشان اس کا نہ رہے۔

7. Similarity in role

Imam Ali (as) shares the same role-type as Harun (as) (except prophethood).

7 Then the Lord said to Moses, “See, I have made you like God to Pharaoh, and your brother Aaron will be your prophet. **2** You are to say everything I command you, and your brother Aaron is to tell Pharaoh to let the Israelites go out of his country.

Exodus 7:1–2



Moses is encouraged to go to Pharaoh **EXODUS 7**

CHAPTER 7

AND the LORD said unto Moses, See, I have made thee [c] a god to Phâr'-āōh: and [e] Aaron thy brother shall be [g] thy prophet.
2 [h] Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Phâr'-āōh, that he send the children of Israel out of his land.
3 And [i] I will harden Phâr'-āōh's heart, and multiply my [m] signs and my wonders in the land of Egypt.
4 But Phâr'-āōh shall not hearken unto you, [o] that I may lay my hand upon Egypt, and bring forth mine [p] armies, and my people the children of Israel, out of the land of Egypt [q] by great judgments.
5 And the Egyptians [r] shall know that I am the LORD, when I [s] stretch forth mine hand upon Egypt, and [u] bring out the children of Israel from among them.
6 And Moses and Aaron did as the LORD commanded them, so did they.
7 And [y] Moses was fourscore years old, and [a] Aaron fourscore and three years old, when they spake unto Phâr'-āōh.
8 ¶ And the LORD spake unto Moses and unto Aaron, saying,
9 When Phâr'-āōh shall speak unto you, saying, [b] Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a [5c] serpent.
10 ¶ And Moses and Aaron went in unto Phâr'-āōh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.
11 Then Phâr'-āōh also called the [e] wise men and the [f] sorcerers: now the [g] magicians of Egypt, they also did [h] in like manner with their [i] enchantments.
12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.
13 And he hardened Phâr'-āōh's heart, that he hearkened not unto them; as the LORD had said.

13th c. B.C.

a (ch. 4. 21) ch. 8. 15, 32
b ch. 5. 2
c Cf. ch. 4. 16
d ch. 6. 11 & 8. 1, 20
e ch. 4. 15 Cf. ch. 6. 29
f Cf. ch. 2. 5
g [Gen. 20. 7 Dt. 34. 10]
h Dt. 18. 18
i ch. 4. 17
k ch. 5. 3 & 9. 1, 13
l ch. 4. 21 & 9. 12
m (ch. 4. 21) Dt. 4. 34
n ch. 5. 1 & 8. 1
o ch. 9. 16
p ch. 6. 26 & 12. 17, &c.
q ch. 6. 6 & 12. 12
r ch. 6. 7 & 8. 22
s ch. 4. 9 Cf. Rev. 16. 4
t ch. 6. 6 & 9. 15
u ch. 6. 6 & 12. 51
3 Heb. *weary themselves* Cf. Gen. 19. 11
x Cf. ch. 4. 9
y Cf. Dt. 31. 2
z ch. 8. 5, &c.
a Cf. Nu. 33 39
3 Or *pools* ch. 8. 5
4 Lit. *gathering of the waters* Cf. Gen. 1. 10 Lv. 11. 36
b Gen. 24. 14 Ju. 6. 17
5 Heb. *tannin*, *any large reptile*, so ver. 10, 12
c ch. 4. 3 Nu. 21. 6
d Ps. 78. 44
e Gen. 41. 8 Est. 1. 13
f Ch. 22. 18 (*Heb.*)
g ch. 8. 7, 19 Gen. 41. 8
h Cf. 2 Tim. 3. 8
i ch. 8. 7, 18

14 ¶ And the LORD said unto Moses, Phâr'-āōh's heart [a] is hardened, he [b] refuseth to let the people go.
15 [d] Get thee unto Phâr'-āōh in the morning; lo, he goeth out [f] unto the water; and thou shalt stand by the river's brink against he come; and [i] the rod which was turned to a serpent shalt thou take in thine hand.
16 And thou shalt say unto him, [k] The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, [n] that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear.
17 Thus saith the LORD, In this thou shalt know that I am the LORD: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be [s] turned to blood.
18 And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall [2] lothe to drink of the water of the river.
19 ¶ And the LORD spake unto Moses, Say unto Aaron, [x] Take thy rod, and [z] stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their [3] ponds, and upon all their [4] pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone.
20 And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Phâr'-āōh, and in the sight of his servants; and [d] all the waters that were in the river were turned to blood.
21 And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.
22 And the magicians of Egypt did so with their enchantments: and Phâr'-āōh's heart was hardened, neither did he hearken unto them; as the LORD had said.
23 And Phâr'-āōh turned and went

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Ta-Ha (20:32)

وَأَشْرِكْهُ فِيٓ أَمْرِى ٣٢

And let him share my task

طٰہٰ ۲۰ ۴۰۶ قال الم ۱۶

اشْرَحْ لِيْ صَدْرِيْ ﴿۲۵﴾ وَيَسِّرْ لِيْٓ اَمْرِيْ ﴿۲۶﴾ وَاحْلُلْ عُقْدَةً

میرا حوصلہ فراخ کر دیجئے۔ اور میرا (یہ) کام (تبلیغ کا) آسان فرما دیجئے۔ اور میری زبان پر سے لکنت

مِّنْ لِّسَانِيْ ﴿۲۷﴾ يَفْقَهُوْا قَوْلِيْ ﴿۲۸﴾ وَاجْعَلْ لِّيْ وَزِيْرًا مِّنْ

کی) ہٹا دیجئے تاکہ لوگ میری بات سمجھ سکیں۔ اور میرے واسطے میرے کنبہ میں سے ایک معاون مقرر

اَهْلِيْ ﴿۲۹﴾ هٰرُوْنَ اَخِي ﴿۳۰﴾ اشْدُدْ بِهٖٓ اَزْرِيْ ﴿۳۱﴾ وَاَشْرِكْهُ فِيْٓ

کر دیجئے۔ یعنی ہارون کو کہ میرے بھائی ہیں۔ ان کے ذریعے سے میری قوت کو مستحکم کر دیجئے۔ اور ان کو میرے (اس تبلیغ کے)

اَمْرِيْ ﴿۳۲﴾ كَيْ نُسَبِّحَكَ كَثِيْرًا ﴿۳۳﴾ وَّنَذْكُرَكَ كَثِيْرًا ﴿۳۴﴾ اِنَّكَ

کام میں شریک کر دیجئے تاکہ ہم دونوں آپکی خوب کثرت سے پاکی (شرک وغیرہ سے) بیان کریں اور آپکا خوب کثرت سے ذکر کریں بیشک

كُنْتَ بِنَا بَصِيْرًا ﴿۳۵﴾ قَالَ قَدْ اُوْتِيْتَ سُؤْلَكَ يٰمُوْسٰى ﴿۳۶﴾ وَلَقَدْ

آپ ہم کو خوب دیکھ رہے ہیں۔ ارشاد ہوا کہ تمہاری (ہر) درخواست منظور کی گئی اے موسیٰ اور ہم تو ایک دفعہ

مَنَنَّا عَلَيْكَ مَرَّةً اُخْرٰٓى ﴿۳۷﴾ اِذْ اَوْحَيْنَآ اِلٰٓى اُمِّكَ مَا

اور بھی (اس کے قبل بے درخواست ہی) تم پر احسان کر چکے ہیں۔ جبکہ ہم نے تمہاری ماں کو وہ بات الہام سے بتلائی جو الہام سے

يُوْحٰٓى ﴿۳۸﴾ اَنِ اقْذِفِيْهِ فِي التَّابُوْتِ فَاقْذِفِيْهِ فِي الْيَمِّ فَلْيُلْقِهِ

بتلانے کی تھی (وہ) یہ کہ موسیٰ کو (جلادوں کے ہاتھوں سے بچانے کیلئے) ایک صندوق میں رکھو پھر ان کو دریا میں ڈال دو پھر ان کو (مع صندوق

الْيَمُّ بِالسَّاحِلِ يَاْخُذْهُ عَدُوٌّ لِّيْ وَعَدُوٌّ لَّهٗ ۭ وَاَلْقَيْتُ عَلَيْكَ

کے) دریا کنارے تک لے آئے گا کہ (آخرکار) ان کو ایک شخص پکڑے گا جو میرا بھی دشمن ہے اور ان کا بھی دشمن ہے ۲ اور میں نے

مَحَبَّةً مِّنِّيْ ۚ وَلِتُصْنَعَ عَلٰي عَيْنِيْ ﴿۳۹﴾ اِذْ تَمْشِيْٓ اُخْتُكَ

تمہارے اوپر اپنی طرف سے ایک اثر محبت ڈال دیا ۳ اور تاکہ تم میری نگرانی میں پرورش پاؤ۔ (یہ قصہ اس وقت کا ہے) جب کہ تمہاری بہن

فَتَقُوْلُ هَلْ اَدُلُّكُمْ عَلٰي مَنْ يَّكْفُلُهٗ ۭ فَرَجَعْنٰكَ اِلٰٓى اُمِّكَ

چلتی ہوئی آئیں پھر کہنے لگیں کیا تم لوگوں کو ایسے شخص کا پتہ دوں جو اس کو (اچھی طرح) پالے (رکھے) پھر (اس تدبیر سے) ہم نے تم کو تمہاری

كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۭ وَقَتَلْتَ نَفْسًا فَنَجَّيْنٰكَ مِنَ الْغَمِّ

ماں کے پاس پھر پہنچا دیا تاکہ ان کی آنکھیں ٹھنڈی ہوں اور ان کو غم نہ رہے اور تم نے (غلطی سے) ایک شخص (قبطی) کو جان سے مار ڈالا

وَفَتَنّٰكَ فُتُوْنًا ۭ فَلَبِثْتَ سِنِيْنَ فِيْٓ اَهْلِ مَدْيَنَ ۙ ثُمَّ جِئْتَ

۴ پھر ہم نے تم کو اس غم سے نجات دی اور ہم نے تم کو خوب خوب امتحانوں میں ڈالا پھر (مدین پہنچے اور) مدین والوں میں کئی سال رہے۔

بیان القرآن

۱ جو کہ ذیل الشوکہ ۱۲ میں مذکور ہے۔

۲ خواہ فی الحال بوجہ اس کے کہ سب بچوں کو قتل کرتا تھا خواہ آئندہ ان کا خاص طور پر دشمن ہوگا۔

۳ تاکہ جو کہ تم کو دیکھے پیار کرے۔

۴ اور مار کر غم ہوا خوف عقاب سے بھی اور خوف انتقام سے بھی۔

قفا ۱۶

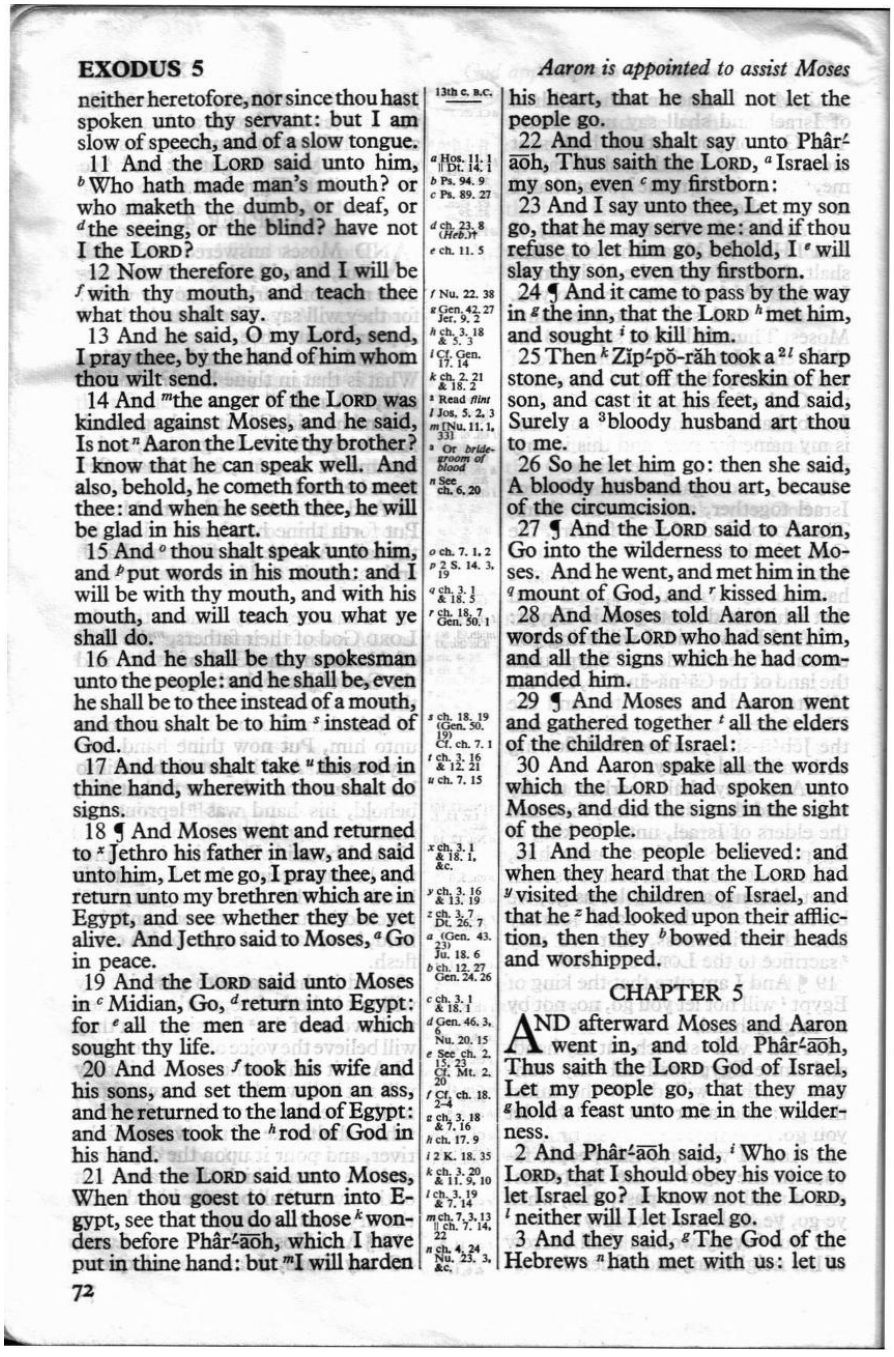
۲۰ : ۲۵ منزل ۴ ۲۰ : ۴۰

8. Second after the Prophet

Harun (as) was second to Prophet Musa (as) and Imam Ali (as) is second in rank after the Prophet Muhammad (saww) (excluding prophethood).

16 He will speak to the people for you, and it will be as if he were your mouth and as if you were God to him.

Exodus 4:16



EXODUS 5 — *Aaron is appointed to assist Moses*

neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.
11 And the LORD said unto him, [b] Who hath made man's mouth? or who maketh the dumb, or deaf, or [d] the seeing, or the blind? have not I the LORD?
12 Now therefore go, and I will be [f] with thy mouth, and teach thee what thou shalt say.
13 And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send.
14 And [m] the anger of the LORD was kindled against Moses, and he said, Is not [n] Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.
15 And [o] thou shalt speak unto him, and [p] put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.
16 And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him [s] instead of God.
17 And thou shalt take [u] this rod in thine hand, wherewith thou shalt do signs.
18 ¶ And Moses went and returned to [x] Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, [a] Go in peace.
19 And the LORD said unto Moses in [c] Midian, Go, [d] return into Egypt: for [e] all the men are dead which sought thy life.
20 And Moses [f] took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the [h] rod of God in his hand.
21 And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those [k] wonders before Phâr'aōh, which I have put in thine hand: but [m] I will harden his heart, that he shall not let the people go.
22 And thou shalt say unto Phâr'aōh, Thus saith the LORD, [a] Israel is my son, even [c] my firstborn:
23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I [e] will slay thy son, even thy firstborn.
24 ¶ And it came to pass by the way in [g] the inn, that the LORD [h] met him, and sought [i] to kill him.
25 Then [k] Zĭp'pō-răh took a [2] [l] sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a [3] bloody husband art thou to me.
26 So he let him go: then she said, A bloody husband thou art, because of the circumcision.
27 ¶ And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the [q] mount of God, and [r] kissed him.
28 And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him.
29 ¶ And Moses and Aaron went and gathered together [t] all the elders of the children of Israel:
30 And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.
31 And the people believed: and when they heard that the LORD had [y] visited the children of Israel, and that he [z] had looked upon their affliction, then they [b] bowed their heads and worshipped.

CHAPTER 5

AND afterward Moses and Aaron went in, and told Phâr'aōh, Thus saith the LORD God of Israel, Let my people go, that they may [g] hold a feast unto me in the wilderness.
2 And Phâr'aōh said, [i] Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, [l] neither will I let Israel go.
3 And they said, [g] The God of the Hebrews [n] hath met with us: let us

13th c. B.C.

[a] Hos. 11. 1 || Dt. 14. 1
[b] Ps. 94. 9
[c] Ps. 89. 27
[d] ch. 23. 8 (Heb.)†
[e] ch. 11. 5
[f] Nu. 22. 38
[g] Gen. 42. 27 Jer. 9. 2
[h] ch. 3. 18 & 5. 3
[i] Cf. Gen. 17. 14
[k] ch. 2. 21 & 18. 2
[l] Read *flint*
[m] Jos. 5. 2, 3
[n] [Nu. 11. 1, 33]
[o] Or *bridegroom of blood*
[p] See ch. 6. 20
[q] ch. 7. 1, 2
[r] 2 S. 14. 3, 19
[s] ch. 3. 1 & 18. 5
[t] ch. 18. 7 Gen. 50. 1
[u] ch. 18. 19 (Gen. 50. 19) Cf. ch. 7. 1
[x] ch. 3. 16 & 12. 21
[y] ch. 7. 15
[z] ch. 3. 1 & 18. 1, &c.
[a] ch. 3. 16 & 13. 19
[b] ch. 3. 7 Dt. 26. 7
[c] (Gen. 43. 23) Ju. 18. 6
[d] ch. 12. 27 Gen. 24. 26
[e] ch. 3. 1 & 18. 1
[f] Gen. 46. 3, 6 Nu. 20. 15
[g] See ch. 2. 15, 23 Cf. Mt. 2. 20
[h] Cf. ch. 18. 2–4
[i] ch. 3. 18 & 7. 16
[k] ch. 17. 9
[l] 2 K. 18. 35
[m] ch. 3. 20 & 11. 9, 10
[n] ch. 3. 19 & 7. 14
[o] ch. 7. 3, 13 || ch. 7. 14, 22
[p] ch. 4. 24 Nu. 23. 3, &c.

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Ta-Ha (20:29)

وَٱجْعَل لِّى وَزِيرًا مِّنْ أَهْلِى ٢٩

And appoint for me a minister [i.e., assistant] from my family

Ta-Ha (20:32)

وَأَشْرِكْهُ فِىٓ أَمْرِى ٣٢

And let him share my task

طٰہٰ ۲۰ ۴۰۶ قال الم ۱۶

اشْرَحْ لِيْ صَدْرِيْ ﴿۲۵﴾ وَيَسِّرْ لِيْٓ اَمْرِيْ ﴿۲۶﴾ وَاحْلُلْ عُقْدَةً

میرا حوصلہ فراخ کر دیجئے۔ اور میرا (یہ) کام (تبلیغ کا) آسان فرما دیجئے۔ اور میری زبان پر سے لکنت (گنت

مِّنْ لِّسَانِيْ ﴿۲۷﴾ يَفْقَهُوْا قَوْلِيْ ﴿۲۸﴾ وَاجْعَلْ لِّيْ وَزِيْرًا مِّنْ

کی) ہٹا دیجئے تاکہ لوگ میری بات سمجھ سکیں۔ اور میرے واسطے میرے کنبہ میں سے ایک معاون مقرر

اَهْلِيْ ﴿۲۹﴾ هٰرُوْنَ اَخِي ﴿۳۰﴾ اشْدُدْ بِهٖٓ اَزْرِيْ ﴿۳۱﴾ وَاَشْرِكْهُ فِيْٓ

کر دیجئے۔ یعنی ہارون کو کہ میرے بھائی ہیں۔ ان کے ذریعے سے میری قوت کو مستحکم کر دیجئے۔ اور ان کو میرے (اس تبلیغ کے)

اَمْرِيْ ﴿۳۲﴾ كَيْ نُسَبِّحَكَ كَثِيْرًا ﴿۳۳﴾ وَّنَذْكُرَكَ كَثِيْرًا ﴿۳۴﴾ اِنَّكَ

کام میں شریک کر دیجئے تاکہ ہم دونوں آپکی خوب کثرت سے پاکی (شرک و نقائص سے) بیان کریں اور آپکا خوب کثرت سے ذکر کریں بیشک

كُنْتَ بِنَا بَصِيْرًا ﴿۳۵﴾ قَالَ قَدْ اُوْتِيْتَ سُؤْلَكَ يٰمُوْسٰى ﴿۳۶﴾ وَلَقَدْ

آپ ہم کو خوب دیکھ رہے ہیں۔ ارشاد ہوا کہ تمہاری (ہر) درخواست منظور کی گئی ۱؎ اے موسیٰ اور ہم تو ایک دفعہ

مَنَنَّا عَلَيْكَ مَرَّةً اُخْرٰٓى ﴿۳۷﴾ اِذْ اَوْحَيْنَآ اِلٰٓى اُمِّكَ مَا

اور بھی (اس کے قبل بے درخواست ہی) تم پر احسان کر چکے ہیں۔ جبکہ ہم نے تمہاری ماں کو وہ بات الہام سے بتلائی جو الہام سے

يُوْحٰٓى ﴿۳۸﴾ اَنِ اقْذِفِيْهِ فِي التَّابُوْتِ فَاقْذِفِيْهِ فِي الْيَمِّ فَلْيُلْقِهِ

بتلانے کی تھی (وہ) یہ کہ موسیٰ کو (جلادوں کے ہاتھوں سے بچانے کیلئے) ایک صندوق میں رکھو پھر ان کو دریا میں ڈال دو پھر ان کو (مع صندوق

الْيَمُّ بِالسَّاحِلِ يَاْخُذْهُ عَدُوٌّ لِّيْ وَعَدُوٌّ لَّهٗ ۭ وَاَلْقَيْتُ عَلَيْكَ

کے) دریا کنارے تک لے آئے گا کہ (آخرکار) ان کو ایک شخص پکڑ لے گا جو میرا بھی دشمن ہے اور ان کا بھی دشمن ہے ۲؎ اور میں نے

مَحَبَّةً مِّنِّيْ ۚ وَلِتُصْنَعَ عَلٰي عَيْنِيْ ﴿۳۹﴾ اِذْ تَمْشِيْٓ اُخْتُكَ

تمہارے اوپر اپنی طرف سے ایک اثر محبت ڈال دیا ۳؎ اور تاکہ تم میری نگرانی میں پرورش پاؤ۔ (یہ قصہ اس وقت کا ہے) جب کہ تمہاری بہن

فَتَقُوْلُ هَلْ اَدُلُّكُمْ عَلٰي مَنْ يَّكْفُلُهٗ ۭ فَرَجَعْنٰكَ اِلٰٓى اُمِّكَ

چلتی ہوئی آئیں پھر کہنے لگیں کیا تم لوگوں کو ایسے شخص کا پتہ دوں جو اس کو (اچھی طرح) پالے (رکھے) پھر (اس تدبیر سے) ہم نے تم کو تمہاری

كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۭ وَقَتَلْتَ نَفْسًا فَنَجَّيْنٰكَ مِنَ الْغَمِّ

ماں کے پاس پھر پہنچا دیا تاکہ ان کی آنکھیں ٹھنڈی ہوں اور ان کو غم نہ رہے اور تم نے (غلطی سے) ایک شخص (قبطی) کو جان سے مار ڈالا

وَفَتَنّٰكَ فُتُوْنًا ۭ فَلَبِثْتَ سِنِيْنَ فِيْٓ اَهْلِ مَدْيَنَ ۙ ثُمَّ جِئْتَ

۴؎ پھر ہم نے تم کو اس غم سے نجات دی اور ہم نے تم کو خوب خوب امتحانوں میں ڈالا پھر (مدین پہنچے اور) مدین والوں میں کئی سال رہے۔

۲۰ : ۲۵ منزل ۴ ۲۰ : ۴۰

بیان القرآن

۱؎ جو کہ زمن الشرح ۱۲ میں مذکور ہے۔

۲؎ خواہ فی الحال بوجہ اس کے کہ سب بچوں کو قتل کرتا تھا خواہ آئندہ ان کا خاص طور پر دشمن ہوگا۔

۳؎ تاکہ جو کہ تم کو دیکھے پیار کرے۔

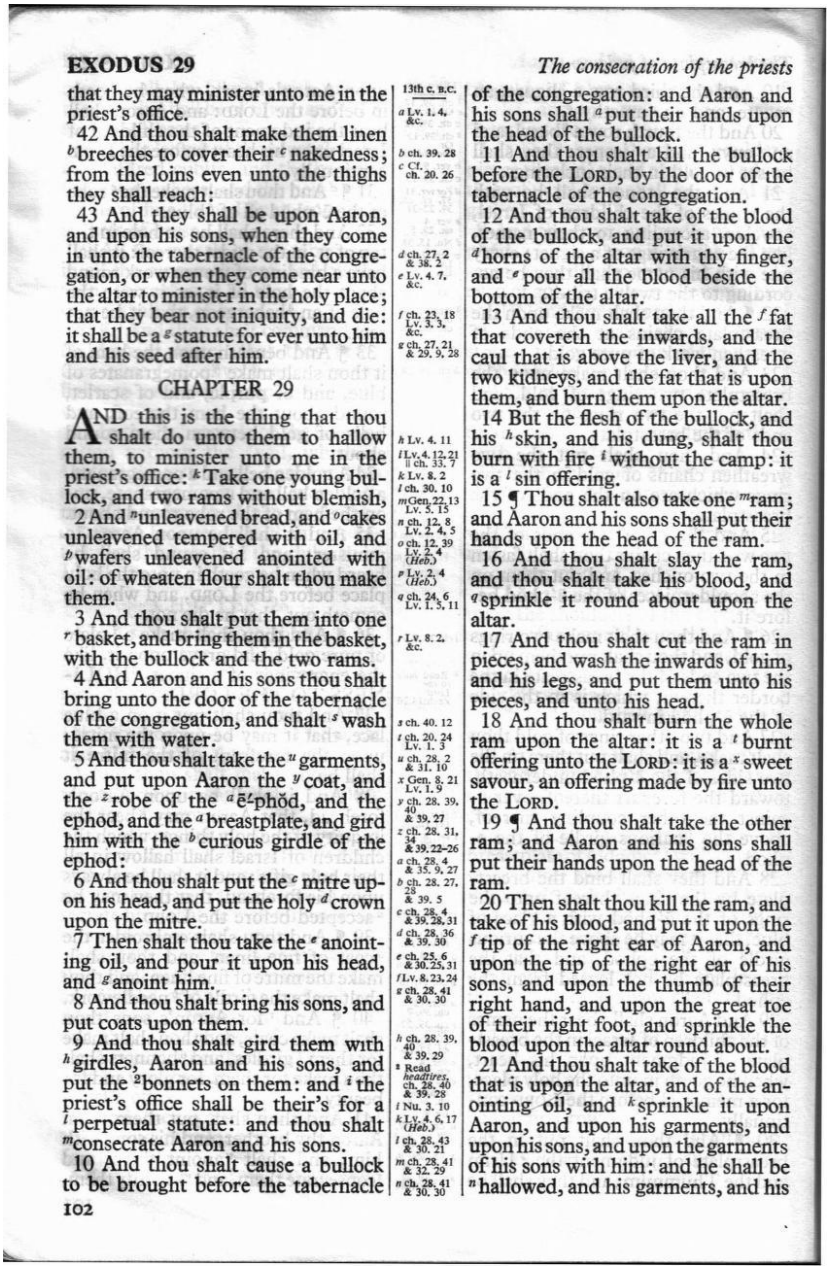
۴؎ اور مار کر غم ہوا خوف عقاب سے بھی اور خوف انتقام سے بھی۔

9. Purity and righteousness

Harun (as) was pure which implies Imam Ali (as)'s purity.

4 Then bring Aaron and his sons to the entrance to the tent of meeting and wash them with water. **5** Take the garments and dress Aaron with the tunic, the robe of the ephod, the ephod itself and the breastpiece. Fasten the ephod on him by its skillfully woven waistband. **6** Put the turban on his head and attach the sacred emblem to the turban. **7** Take the anointing oil and anoint him by pouring it on his head.

Exodus 29:4–7



EXODUS 29 — *The consecration of the priests*

that they may minister unto me in the priest's office.
42 And thou shalt make them linen [b] breeches to cover their [c] nakedness; from the loins even unto the thighs they shall reach:
43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die: it shall be a [g] statute for ever unto him and his seed after him.

CHAPTER 29

AND this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: [k] Take one young bullock, and two rams without blemish,
2 And [n] unleavened bread, and [o] cakes unleavened tempered with oil, and [p] wafers unleavened anointed with oil: of wheaten flour shalt thou make them.
3 And thou shalt put them into one [r] basket, and bring them in the basket, with the bullock and the two rams.
4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt [s] wash them with water.
5 And thou shalt take the [u] garments, and put upon Aaron the [y] coat, and the [z] robe of the [a] ephod, and the ephod, and the [a] breastplate, and gird him with the [b] curious girdle of the ephod:
6 And thou shalt put the [c] mitre upon his head, and put the holy [d] crown upon the mitre.
7 Then shalt thou take the [e] anointing oil, and pour it upon his head, and [g] anoint him.
8 And thou shalt bring his sons, and put coats upon them.
9 And thou shalt gird them with [h] girdles, Aaron and his sons, and put the [2] bonnets on them: and [i] the priest's office shall be their's for a [l] perpetual statute: and thou shalt [m] consecrate Aaron and his sons.
10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall [a] put their hands upon the head of the bullock.
11 And thou shalt kill the bullock before the LORD, by the door of the tabernacle of the congregation.
12 And thou shalt take of the blood of the bullock, and put it upon the [d] horns of the altar with thy finger, and [e] pour all the blood beside the bottom of the altar.
13 And thou shalt take all the [f] fat that covereth the inwards, and the caul that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar.
14 But the flesh of the bullock, and his [h] skin, and his dung, shalt thou burn with fire [i] without the camp: it is a [j] sin offering.
15 ¶ Thou shalt also take one [m] ram; and Aaron and his sons shall put their hands upon the head of the ram.
16 And thou shalt slay the ram, and thou shalt take his blood, and [q] sprinkle it round about upon the altar.
17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put them unto his pieces, and unto his head.
18 And thou shalt burn the whole ram upon the altar: it is a [t] burnt offering unto the LORD: it is a [x] sweet savour, an offering made by fire unto the LORD.
19 ¶ And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram.
20 Then shalt thou kill the ram, and take of his blood, and put it upon the [f] tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.
21 And thou shalt take of the blood that is upon the altar, and of the anointing oil, and [k] sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be [n] hallowed, and his garments, and his

13th c. B.C.

[a] Lv. 1. 4, &c.
[b] ch. 39. 28
[c] Cf. ch. 20. 26
[d] ch. 27. 2 & 38. 2
[e] Lv. 4. 7, &c.
[f] ch. 23. 18 Lv. 3. 3, &c.
[g] ch. 27. 21 & 29. 9, 28
[h] Lv. 4. 11
[i] Lv. 4. 12, 21 & ch. 33. 7
[j] Lv. 8. 2
[l] ch. 30. 10
[m] Gen. 22. 13 Lv. 5. 15
[n] ch. 12. 8, Lv. 2. 4, 5
[o] ch. 12. 39 Lv. 2. 4 (Heb.)
[p] Lv. 7. 4 (Heb.)
[q] ch. 24. 6 Lv. 1. 5, 11
[r] Lv. 8. 2, &c.
[s] ch. 40. 12
[t] ch. 20. 24 Lv. 1. 3
[u] ch. 28. 2 & 31. 10
[x] Gen. 8. 21 Lv. 1. 9
[y] ch. 28. 39, 40 & 39. 27
[z] ch. 28. 31, 34 & 39. 22–26
[a] ch. 28. 4 & 35. 9, 27
[b] ch. 28. 27, 28 & 39. 5
[c] ch. 28. 4 & 39. 28, 31
[d] ch. 28. 36 & 39. 30
[e] ch. 25. 6 & 30. 25, 31
[f] Lv. 8. 23, 24
[g] ch. 28. 41 & 30. 30
[h] ch. 28. 39, 40 & 39. 29
[i] Read *headtires*, ch. 28. 40 & 39. 28
[j] Nu. 3. 10
[k] Lv. 4. 6, 17 (Heb.)
[l] ch. 28. 43 & 30. 21
[m] ch. 28. 41 & 32. 29
[n] ch. 28. 41 & 30. 30

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The Prophets (21:48)

وَلَقَدْ ءَاتَيْنَا مُوسَىٰ وَهَـٰرُونَ ٱلْفُرْقَانَ وَضِيَآءً وَذِكْرًا لِّلْمُتَّقِينَ ٤٨

And We had already given Moses and Aaron the criterion and a light and a reminder for the righteous

The Prophets (21:49)

ٱلَّذِينَ يَخْشَوْنَ رَبَّهُم بِٱلْغَيْبِ وَهُم مِّنَ ٱلسَّاعَةِ مُشْفِقُونَ ٤٩

Who fear their Lord unseen, while they are of the Hour apprehensive.

اقترب للناس ۱۷ ۴۲۲ الانبیآء ۲۱

مُّعْرِضُوْنَ ﴿۴۲﴾ اَمْ لَهُمْ اٰلِهَةٌ تَمْنَعُهُمْ مِّنْ دُوْنِنَا ؕ

روگرداں (ہی) ہیں کیا ان کے پاس ہمارے سوا اور ایسے معبود ہیں کہ (عذاب مذکور سے) ان کی حفاظت کر لیتے ہوں

لَا يَسْتَطِيْعُوْنَ نَصْرَ اَنْفُسِهِمْ وَ لَا هُمْ مِّنَّا يُصْحَبُوْنَ ﴿۴۳﴾

وہ خود اپنی حفاظت کی قدرت نہیں رکھتے ۱؎ اور نہ ہمارے مقابلہ میں کوئی اور ان کا ساتھ دے سکتا ہے

بَلْ مَتَّعْنَا هٰٓؤُلَآءِ وَ اٰبَآءَهُمْ حَتّٰى طَالَ عَلَيْهِمُ الْعُمُرُ ؕ اَفَلَا

بلکہ میں نے ان کو اور ان کے باپ دادوں کو (دنیا کا) خوب سامان دیا یہاں تک کہ ان پر اسی حالت میں ایک عرصہ دراز گزر گیا کیا ان کو

يَرَوْنَ اَنَّا نَاْتِي الْاَرْضَ نَنْقُصُهَا مِنْ اَطْرَافِهَا ؕ اَفَهُمُ

یہ نظر نہیں آتا کہ ہم (ان کی) زمین کو (بذریعہ فتوحات اسلامیہ کے) ہر چہار طرف سے برابر گھٹاتے چلے جاتے ہیں سو کیا یہ

الْغٰلِبُوْنَ ﴿۴۴﴾ قُلْ اِنَّمَاۤ اُنْذِرُكُمْ بِالْوَحْيِ ۚ وَ لَا يَسْمَعُ الصُّمُّ

لوگ غالب آویں گے۔ آپ کہہ دیجئے کہ میں تو صرف وحی کے ذریعہ سے تم کو ڈراتا ہوں اور یہ بہرے جس وقت ڈرائے

الدُّعَآءَ اِذَا مَا يُنْذَرُوْنَ ﴿۴۵﴾ وَ لَئِنْ مَّسَّتْهُمْ نَفْحَةٌ مِّنْ

جاتے ہیں سنتے ہی نہیں اور (ان کی حالی ضحی کی کیفیت یہ ہے کہ) اگر ان کو آپ کے رب کے

عَذَابِ رَبِّكَ لَيَقُوْلُنَّ يٰوَيْلَنَاۤ اِنَّا كُنَّا ظٰلِمِيْنَ ﴿۴۶﴾ وَ نَضَعُ

عذاب کا ایک جھونکا بھی ذرا لگ جاوے تو یوں کہنے لگیں کہ ہائے ہماری کمبختی واقعی ہم خطاوار تھے۔ اور (وہاں)

الْمَوَازِيْنَ الْقِسْطَ لِيَوْمِ الْقِيٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْـًٔا ؕ

قیامت کے روز ہم میزان عدل قائم کریں گے (اور سب کے اعمال کا وزن کریں گے) ۲؎ سو کسی پر اصلاً ظلم نہ ہوگا

وَ اِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ اَتَيْنَا بِهَا ؕ وَ كَفٰى

اور اگر (کسی کا کوئی) عمل رائی کے دانہ کے برابر بھی ہوگا تو ہم اس کو (وہاں) حاضر کر دیں گے اور ہم حساب لینے

بِنَا حٰسِبِيْنَ ﴿۴۷﴾ وَ لَقَدْ اٰتَيْنَا مُوْسٰى وَ هٰرُوْنَ الْفُرْقَانَ

والے کافی ہیں ۳؎ اور ہم نے (آپ کے قبل) موسیٰ اور ہارون کو ایک فیصلہ کی اور روشنی

وَ ضِيَآءً وَّ ذِكْرًا لِّلْمُتَّقِيْنَ ﴿۴۸﴾ الَّذِيْنَ يَخْشَوْنَ رَبَّهُمْ

کی اور متقیوں کیلئے نصیحت کی چیز (یعنی توریت) عطا فرمائی تھی۔ جو (متقی) اپنے رب سے بن دیکھے

بِالْغَيْبِ وَ هُمْ مِّنَ السَّاعَةِ مُشْفِقُوْنَ ﴿۴۹﴾ وَ هٰذَا ذِكْرٌ

ڈرتے ہیں اور وہ لوگ قیامت سے (بھی) ڈرتے ہیں اور یہ (قرآن بھی) ایک

۲۱ : ۴۲ منزل ۴ ۲۱ : ۵۰

بَيَانُ الْقُرْآن

۱؎ یعنی ان کو کوئی توڑنے چھوڑنے لگے تو مدافعت بھی نہیں کر سکتے۔

۲؎ موازین کا جمع لانا یا تو اس وجہ سے ہے کہ ہر شخص کے لئے جدا میزان عمل ہو یا چونکہ ایک ہی میزان میں بہت سے لوگوں کے اعمال کا وزن ہوگا اس لئے وہ ایک قائم مقام متعدد کے ہوگی۔

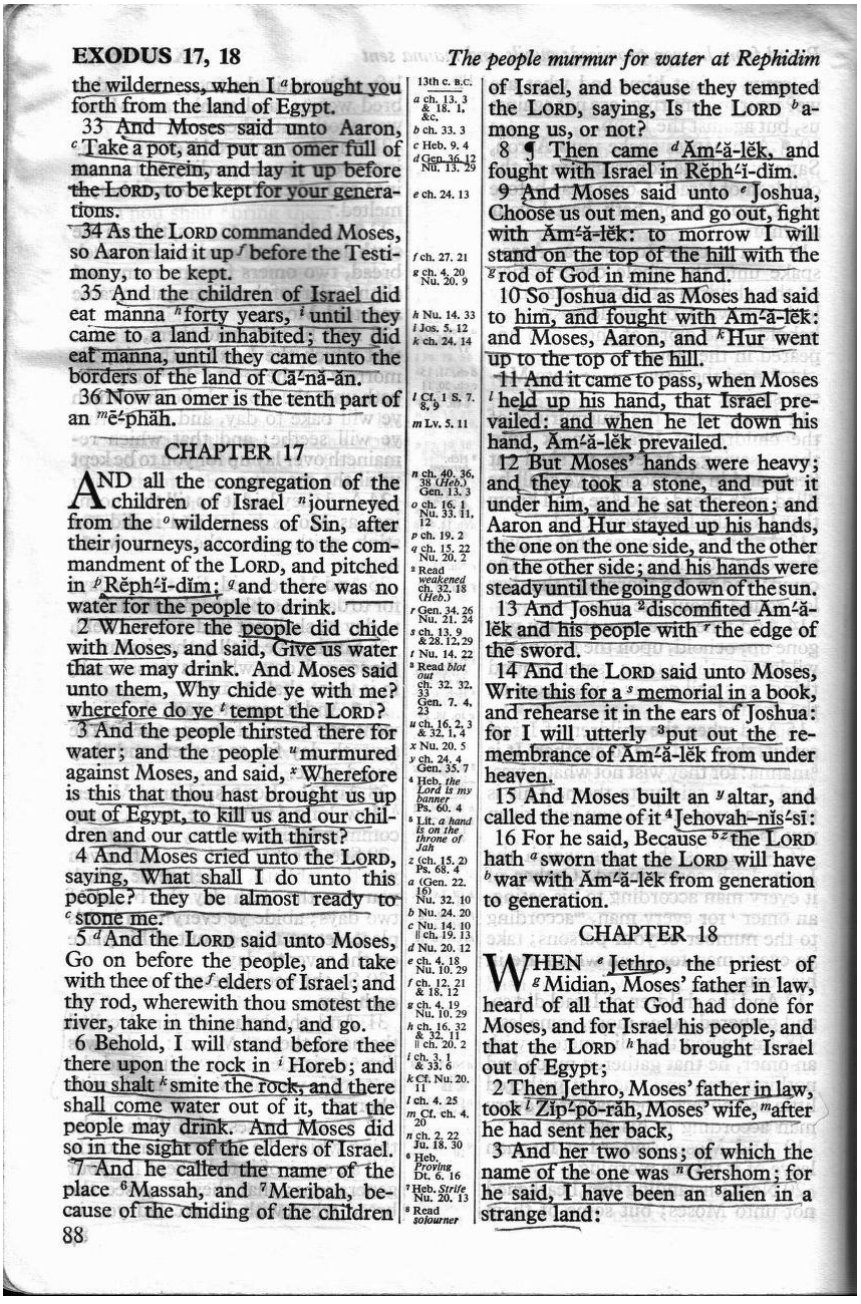
۳؎ شروع سورت سے یہاں تک توحید اور رسالت کا زیادہ اور اس کے ضمن میں اس کے متعلق سے مخالفین رسل کا آخرت میں عموماً معذب ہونا اور بعض کا دنیا میں بھی ہلاک ہونا مذکور تھا۔ آگے بعض حضرات انبیاء علیہم السلام کے قصص بیان فرمانے سے ان ہی مضامین کی تائید فرماتے ہیں۔ رسالت کی تائید تو ان کے رسول ہونے سے ظاہر ہے اور توحید کی تائید ان کے داعی الی التوحید ہونے سے اور تخویف کی تائید ان کی بعض امم کی ہلاکت سے۔

10. Supporter of the Prophet

Harun (as) supported Prophet Musa (as) and Imam Ali (as) supported Prophet Muhammad (saww) in all hardships.

12 When Moses' hands grew tired, they took a stone and put it under him and he sat on it. Aaron and Hur held his hands up—one on one side, one on the other—so that his hands remained steady till sunset.

Exodus 17:12



EXODUS 17, 18 — *The people murmur for water at Rephidim*

the wilderness, when I [a] brought you forth from the land of Egypt.
33 And Moses said unto Aaron, [c] Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.
34 As the LORD commanded Moses, so Aaron laid it up [f] before the Testimony, to be kept.
35 And the children of Israel did eat manna [h] forty years, [i] until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Cā'nă-ăn.
36 Now an omer is the tenth part of an [m] ē'phāh.

CHAPTER 17

AND all the congregation of the children of Israel [n] journeyed from the [o] wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in [p] Rĕph'ī-dĭm; [q] and there was no water for the people to drink.
2 Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye [t] tempt the LORD?
3 And the people thirsted there for water; and the people [u] murmured against Moses, and said, [x] Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?
4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to [c] stone me.
5 [d] And the LORD said unto Moses, Go on before the people, and take with thee of the [f] elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go.
6 Behold, I will stand before thee there upon the rock in [i] Horeb; and thou shalt [k] smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.
7 And he called the name of the place [6] Massah, and [7] Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD [b] among us, or not?
8 ¶ Then came [d] Ăm'ă-lĕk, and fought with Israel in Rĕph'ī-dĭm.
9 And Moses said unto [e] Joshua, Choose us out men, and go out, fight with Ăm'ă-lĕk: to morrow I will stand on the top of the hill with the [g] rod of God in mine hand.
10 So Joshua did as Moses had said to him, and fought with Ăm'ă-lĕk: and Moses, Aaron, and [k] Hur went up to the top of the hill.
11 And it came to pass, when Moses [l] held up his hand, that Israel prevailed: and when he let down his hand, Ăm'ă-lĕk prevailed.
12 But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.
13 And Joshua [2] discomfited Ăm'ă-lĕk and his people with [r] the edge of the sword.
14 And the LORD said unto Moses, Write this for a [s] memorial in a book, and rehearse it in the ears of Joshua: for I will utterly [3] put out the remembrance of Ăm'ă-lĕk from under heaven.
15 And Moses built an [y] altar, and called the name of it [4] Jehovah–nĭs'sī:
16 For he said, Because [b z] the LORD hath [a] sworn that the LORD will have [b] war with Ăm'ă-lĕk from generation to generation.

CHAPTER 18

WHEN [e] Jethro, the priest of [g] Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, and that the LORD [h] had brought Israel out of Egypt;
2 Then Jethro, Moses' father in law, took [l] Zĭp'pō-răh, Moses' wife, [m] after he had sent her back,
3 And her two sons; of which the name of the one was [n] Gershom; for he said, I have been an [8] alien in a strange land:

13th c. B.C.

a ch. 13. 3 & 18. 1, &c.
b ch. 33. 3
c Heb. 9. 4
d Gen. 36. 12 Nu. 13. 29
e ch. 24. 13
f ch. 27. 21
g ch. 4. 20 Nu. 20. 9
h Nu. 14. 33
i Jos. 5. 12
k ch. 24. 14
l Cf. 1 S. 7. 8, 9
m Lv. 5. 11
n ch. 40. 36, 38 (Heb.) Gen. 13. 3
o ch. 16. 1 Nu. 33. 11, 12
p ch. 19. 2
q ch. 15. 22 Nu. 20. 2
r Read weakened ch. 32. 18 (Heb.)
s Gen. 34. 26 Nu. 21. 24
t ch. 13. 9 & 28. 12, 29
u Nu. 14. 22
x Read blot out ch. 32. 32, 33 Gen. 7. 4, 23
y ch. 16. 2, 3 & 32. 1, 4
z Nu. 20. 5
a ch. 24. 4 Gen. 35. 7
b Heb. the Lord is my banner Ps. 60. 4
c Lit. a hand is on the throne of Jah
z (ch. 15. 2) Ps. 68. 4
a (Gen. 22. 16) Nu. 32. 10
b Nu. 24. 20
c Nu. 14. 10 ‖ ch. 19. 13
d Nu. 20. 12
e ch. 4. 18 Nu. 10. 29
f ch. 12. 21 & 18. 12
g ch. 4. 19 Nu. 10. 29
h ch. 16. 32 & 32. 11 ‖ ch. 20. 2
i ch. 3. 1 & 33. 6
k Cf. Nu. 20. 11
l ch. 4. 25
m Cf. ch. 4. 20
n ch. 2. 22 Ju. 18. 30
o Heb. Proving Dt. 6. 16
p Heb. Strife Nu. 20. 13
q Read sojourner

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The Stories (28:34)

وَأَخِي هَـٰرُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسِلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِيٓ ۖ إِنِّيٓ أَخَافُ أَن يُكَذِّبُونِ ٣٤

And my brother Aaron is more fluent than me in tongue, so send him with me as support, verifying me. Indeed, I fear that they will deny me."

The Stories (28:35)

قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَـٰنًا فَلَا يَصِلُونَ إِلَيْكُمَا ۚ بِـَٔايَـٰتِنَآ أَنتُمَا وَمَنِ ٱتَّبَعَكُمَا ٱلْغَـٰلِبُونَ ٣٥

[Allāh] said, "We will strengthen your arm through your brother and grant you both supremacy so they will not reach you. [It will be] through Our signs; you and those who follow you will be the predominant."

القصص ۲۸ ۵۰۵ امن خلق ۲۰

جَنَاحَكَ مِنَ الرَّهْبِ فَذٰنِكَ بُرْهَانٰنِ مِنْ رَّبِّكَ اِلٰى

سے (بدستور سابق) ملا لینا سو یہ (تمہاری نبوت کی) دو سندیں ہیں تمہارے رب کی طرف سے فرعون اور اس کے سرداروں کے پاس

فِرْعَوْنَ وَمَلَا۟ئِهٖ ؕ اِنَّهُمْ كَانُوْا قَوْمًا فٰسِقِيْنَ ﴿۳۲﴾ قَالَ رَبِّ

جانے کے واسطے (جس کام کو حکم کیا جاتا ہے) کیونکہ وہ بڑے نافرمان لوگ ہیں انہوں نے عرض کیا کہ اے میرے رب میں نے ان

اِنِّيْ قَتَلْتُ مِنْهُمْ نَفْسًا فَاَخَافُ اَنْ يَّقْتُلُوْنِ ﴿۳۳﴾ وَاَخِيْ

میں سے ایک آدمی کا خون کر دیا تھا سو مجھ کو اندیشہ ہے کہ (کہیں اول ہی وہلہ میں) وہ لوگ مجھ کو قتل کر دیں ۱ اور میرے

هٰرُوْنُ هُوَ اَفْصَحُ مِنِّيْ لِسَانًا فَاَرْسِلْهُ مَعِيَ رِدْاً

بھائی ہارون کی زبان مجھ سے زیادہ رواں ہے تو ان کو بھی میرا مددگار بنا کر میرے ساتھ رسالت دے دیجئے کہ

يُّصَدِّقُنِيْٓ ۫ اِنِّيْٓ اَخَافُ اَنْ يُّكَذِّبُوْنِ ﴿۳۴﴾ قَالَ سَنَشُدُّ

وہ میری (تقریر کی تائید اور) تصدیق کریں گے کیونکہ مجھ کو اندیشہ ہے کہ وہ میری تکذیب کریں ۲ ارشاد ہوا کہ (بہتر ہے) ہم ابھی

عَضُدَكَ بِاَخِيْكَ وَنَجْعَلُ لَكُمَا سُلْطٰنًا فَلَا يَصِلُوْنَ

تمہارے بھائی کو تمہارا قوت بازو بنائے دیتے ہیں اور ہم تم دونوں کو ایک خاص شوکت عطا کرتے ہیں جس سے ان لوگوں کو تم پر دسترس

اِلَيْكُمَا ۚ بِاٰيٰتِنَآ ۚ اَنْتُمَا وَمَنِ اتَّبَعَكُمَا الْغٰلِبُوْنَ ﴿۳۵﴾ فَلَمَّا

نہ ہوگی (پس) ہمارے معجزے لے کر جاؤ تم دونوں اور جو تمہارا پیرو ہوگا (ان لوگوں پر) غالب رہو گے غرض جب ان لوگوں

جَآءَهُمْ مُّوْسٰى بِاٰيٰتِنَا بَيِّنٰتٍ قَالُوْا مَا هٰذَآ اِلَّا سِحْرٌ

کے پاس موسیٰ (علیہ السلام) ہماری صریح دلیلیں لے کر آئے تو ان لوگوں نے (معجزات دیکھ کر) کہا کہ یہ تو (محض) ایک جادو ہے کہ (خواہ

مُّفْتَرًى وَّمَا سَمِعْنَا بِهٰذَا فِيْٓ اٰبَآئِنَا الْاَوَّلِيْنَ ﴿۳۶﴾ وَقَالَ

مخلوق اور اللہ تعالیٰ پر) افترا کیا جاتا ہے اور ہم نے ایسی بات کبھی نہیں سنی کہ ہمارے اگلے باپ دادوں کے وقت میں بھی ہوئی ہو۔ اور موسیٰ نے

مُوْسٰى رَبِّيْٓ اَعْلَمُ بِمَنْ جَآءَ بِالْهُدٰى مِنْ عِنْدِهٖ وَمَنْ

فرمایا میرا پروردگار اس شخص کو خوب جانتا ہے جو صحیح دین اس کے پاس سے لے کر آیا ہے اور جس کا انجام اس عالم

تَكُوْنُ لَهٗ عَاقِبَةُ الدَّارِ ؕ اِنَّهٗ لَا يُفْلِحُ الظّٰلِمُوْنَ ﴿۳۷﴾ وَقَالَ

سے اچھا ہونے والا ہے (اور) بالیقین ظالم لوگ کبھی فلاح نہ پائیں گے ۳ اور (دلائل موسویہ دیکھ کر سن کر)

فِرْعَوْنُ يٰٓاَيُّهَا الْمَلَاُ مَا عَلِمْتُ لَكُمْ مِّنْ اِلٰهٍ غَيْرِيْ ۚ

فرعون کہنے لگا کہ اے اہل دربار مجھ کو تو تمہارا اپنے سوا کوئی الٰہ معلوم نہیں ہوتا

بیان القرآن

۱ اور تبلیغ بھی نہ ہونے پاوے۔

۲ تو اس وقت مناظرہ کی ضرورت ہوگی اور زبانی مناظرہ کے لیے رواں زبان عادتاً زیادہ مفید ہے۔

۳ و۴ مطلب یہ کہ اللہ کو خوب معلوم ہے کہ ہم میں اور تم میں کون اہل پڑی ہے اور کون ظالم اور کون محمود العاقبت ہے اور کون محروم عن الفلاح۔ پس ہر ایک کی حالت اور ثمرہ کا جلد ہی مرنے کے ساتھ ہی ظہور ہو جاوے گا۔

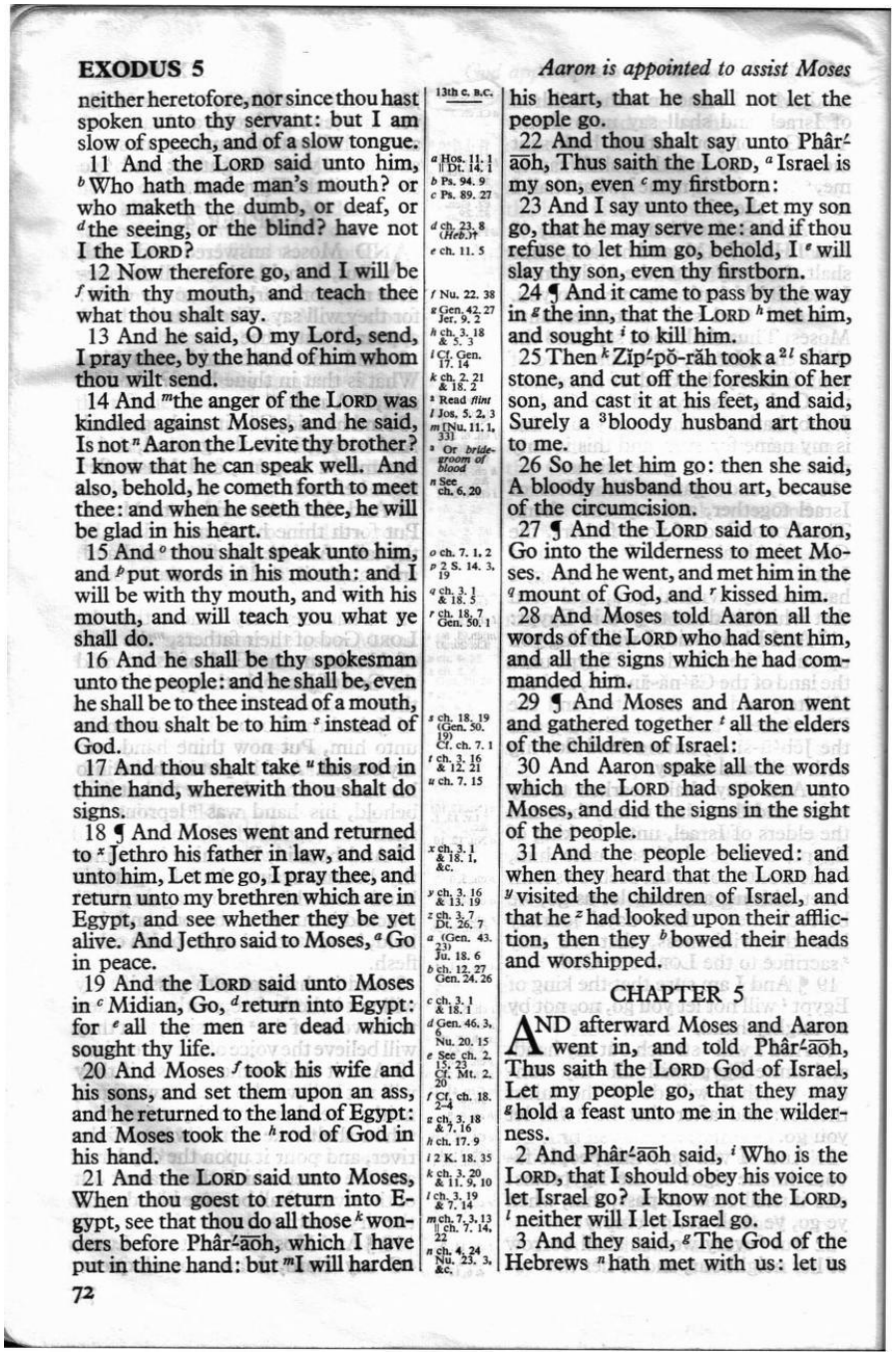
۳۸ : ۲۸ منزل ۵ ۳۲ : ۲۸

11. Brotherhood

The Prophet Muhammad (saww) made Imam Ali (as) his brother; this hadith reinforces that bond.

14 Then the Lord's anger burned against Moses and he said, "What about your brother, Aaron the Levite? I know he can speak well. He is already on his way to meet you, and he will be glad to see you.

Exodus 4:14



EXODUS 5 — *Aaron is appointed to assist Moses*

neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.
11 And the LORD said unto him, [b] Who hath made man's mouth? or who maketh the dumb, or deaf, or [d] the seeing, or the blind? have not I the LORD?
12 Now therefore go, and I will be [f] with thy mouth, and teach thee what thou shalt say.
13 And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send.
14 And [m] the anger of the LORD was kindled against Moses, and he said, Is not [n] Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.
15 And [o] thou shalt speak unto him, and [p] put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.
16 And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him [s] instead of God.
17 And thou shalt take [u] this rod in thine hand, wherewith thou shalt do signs.
18 ¶ And Moses went and returned to [x] Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, [a] Go in peace.
19 And the LORD said unto Moses in [c] Midian, Go, [d] return into Egypt: for [e] all the men are dead which sought thy life.
20 And Moses [f] took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the [h] rod of God in his hand.
21 And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those [k] wonders before Phâr'aōh, which I have put in thine hand: but [m] I will harden his heart, that he shall not let the people go.
22 And thou shalt say unto Phâr'aōh, Thus saith the LORD, [a] Israel is my son, even [c] my firstborn:
23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I [e] will slay thy son, even thy firstborn.
24 ¶ And it came to pass by the way in [g] the inn, that the LORD [h] met him, and sought [i] to kill him.
25 Then [k] Zĭp'pō-răh took a [2] [l] sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a [3] bloody husband art thou to me.
26 So he let him go: then she said, A bloody husband thou art, because of the circumcision.
27 ¶ And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the [q] mount of God, and [r] kissed him.
28 And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him.
29 ¶ And Moses and Aaron went and gathered together [t] all the elders of the children of Israel:
30 And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.
31 And the people believed: and when they heard that the LORD had [y] visited the children of Israel, and that he [z] had looked upon their affliction, then they [b] bowed their heads and worshipped.

CHAPTER 5

AND afterward Moses and Aaron went in, and told Phâr'aōh, Thus saith the LORD God of Israel, Let my people go, that they may [g] hold a feast unto me in the wilderness.
2 And Phâr'aōh said, [i] Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, [l] neither will I let Israel go.
3 And they said, [g] The God of the Hebrews [n] hath met with us: let us

13th c. B.C.

[a] Hos. 11. 1 ‖ Dt. 14. 1
[b] Ps. 94. 9
[c] Ps. 89. 27
[d] ch. 23. 8 (Heb.) †
[e] ch. 11. 5
[f] Nu. 22. 38
[g] Gen. 42. 27 Jer. 9. 2
[h] ch. 3. 18 & 5. 3
[i] Cf. Gen. 17. 14
[k] ch. 2. 21 & 18. 2
[2] Read *flint*
[l] Jos. 5. 2, 3
[m] (Nu. 11. 1, 33)
[3] Or *bridegroom of blood*
[n] See ch. 6. 20
[o] ch. 7. 1, 2
[p] 2 S. 14. 3, 19
[q] ch. 3. 1 & 18. 5
[r] ch. 18. 7 Gen. 50. 1
[s] ch. 18. 19 (Gen. 50. 19) Cf. ch. 7. 1
[t] ch. 3. 16 & 12. 21
[u] ch. 7. 15
[x] ch. 3. 1 & 18. 1, &c.
[y] ch. 3. 16 & 13. 19
[z] ch. 3. 7 Dt. 26. 7
[a] (Gen. 43. 23) Jg. 18. 6
[b] ch. 12. 27 Gen. 24. 26
[c] ch. 3. 1 & 18. 1
[d] Gen. 46. 3, 6 Nu. 20. 15
[e] See ch. 2. 15, 23 Cf. Mt. 2. 20
[f] Cf. ch. 18. 2-4
[g] ch. 3. 18 & 7. 16
[h] ch. 17. 9
[i] 2 K. 18. 35
[k] ch. 3. 20 & 11. 9, 10
[l] ch. 3. 19 & 7. 14
[m] ch. 7. 3, 13 ‖ ch. 7. 14, 22
[n] ch. 4. 24 Nu. 23. 3, &c.

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Ta-Ha (20:29)

وَٱجْعَل لِّى وَزِيرًا مِّنْ أَهْلِى ٢٩

And appoint for me a minister [i.e., assistant] from my family

Ta-Ha (20:30)

هَـٰرُونَ أَخِى ٣٠

Aaron, my brother.

قال الم ١٦ ۴٠٦ طٰهٰ ٢٠

اشْرَحْ لِيْ صَدْرِيْ ﴿٢٥﴾ وَيَسِّرْ لِيْٓ اَمْرِيْ ﴿٢٦﴾ وَاحْلُلْ عُقْدَةً

میرا حوصلہ فراخ کر دیجئے۔ اور میرا (یہ) کام (تبلیغ کا) آسان فرما دیجئے۔ اور میری زبان پر سے لکنت (کی)

مِّنْ لِّسَانِيْ ﴿٢٧﴾ يَفْقَهُوْا قَوْلِيْ ﴿٢٨﴾ وَاجْعَلْ لِّيْ وَزِيْرًا مِّنْ

ہٹا دیجئے تاکہ لوگ میری بات سمجھ سکیں۔ اور میرے واسطے میرے کنبہ میں سے ایک معاون مقرر

اَهْلِيْ ﴿٢٩﴾ هٰرُوْنَ اَخِي ﴿٣٠﴾ اشْدُدْ بِهٖٓ اَزْرِيْ ﴿٣١﴾ وَاَشْرِكْهُ فِيْٓ

کر دیجئے۔ یعنی ہارون کو کہ میرے بھائی ہیں۔ ان کے ذریعے سے میری قوت کو مستحکم کر دیجئے۔ اور ان کو میرے (اس تبلیغ کے)

اَمْرِيْ ﴿٣٢﴾ كَيْ نُسَبِّحَكَ كَثِيْرًا ﴿٣٣﴾ وَّنَذْكُرَكَ كَثِيْرًا ﴿٣٤﴾ اِنَّكَ

کام میں شریک کر دیجئے تاکہ ہم دونوں آپکی خوب کثرت سے پاکی (شرک و نقائص سے) بیان کریں اور آپکا خوب کثرت سے ذکر کریں بیشک

كُنْتَ بِنَا بَصِيْرًا ﴿٣٥﴾ قَالَ قَدْ اُوْتِيْتَ سُؤْلَكَ يٰمُوْسٰى ﴿٣٦﴾ وَلَقَدْ

آپ ہم کو خوب دیکھ رہے ہیں۔ ارشاد ہوا کہ تمہاری (یہ) درخواست منظور کی گئی اے موسیٰ اور ہم تو ایک دفعہ

مَنَنَّا عَلَيْكَ مَرَّةً اُخْرٰٓى ﴿٣٧﴾ اِذْ اَوْحَيْنَآ اِلٰٓى اُمِّكَ مَا

اور بھی (اس کے قبل بے درخواست ہی) تم پر احسان کر چکے ہیں۔ جبکہ ہم نے تمہاری ماں کو وہ بات الہام سے بتلائی جو الہام سے

يُوْحٰٓى ﴿٣٨﴾ اَنِ اقْذِفِيْهِ فِي التَّابُوْتِ فَاقْذِفِيْهِ فِي الْيَمِّ فَلْيُلْقِهِ

بتلانے کی تھی (وہ) یہ کہ موسیٰ کو (جلادوں کے ہاتھوں سے بچانے کیلئے) ایک صندوق میں رکھو پھر ان کو دریا میں ڈال دو پھر ان کو (مع صندوق

الْيَمُّ بِالسَّاحِلِ يَاْخُذْهُ عَدُوٌّ لِّيْ وَعَدُوٌّ لَّهٗ ۭ وَاَلْقَيْتُ عَلَيْكَ

کے) دریا کنارے تک لے آئے گا کہ (آخرکار) ان کو ایک شخص پکڑے گا جو میرا بھی دشمن ہے اور ان کا بھی دشمن ہے ۲ اور میں نے

مَحَبَّةً مِّنِّيْ ۚ وَلِتُصْنَعَ عَلٰي عَيْنِيْ ﴿٣٩﴾ اِذْ تَمْشِيْٓ اُخْتُكَ

تمہارے اوپر اپنی طرف سے ایک اثر محبت ڈال دیا ۳ اور تاکہ تم میری نگرانی میں پرورش پاؤ۔ (یہ قصہ اس وقت کا ہے) جب کہ تمہاری بہن

فَتَقُوْلُ هَلْ اَدُلُّكُمْ عَلٰي مَنْ يَّكْفُلُهٗ ۭ فَرَجَعْنٰكَ اِلٰٓى اُمِّكَ

چلتی ہوئی آئیں پھر کہنے لگیں کیا تم لوگوں کو ایسے شخص کا پتہ دوں جو اس کو (اچھی طرح) پالے (رکھے) پھر (اس تدبیر سے) ہم نے تم کو تمہاری

كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۭ وَقَتَلْتَ نَفْسًا فَنَجَّيْنٰكَ مِنَ الْغَمِّ

ماں کے پاس پھر پہنچا دیا تاکہ ان کی آنکھیں ٹھنڈی ہوں اور ان کو غم نہ رہے اور تم نے (غلطی سے) ایک شخص (قبطی) کو جان سے مار ڈالا

وَفَتَنّٰكَ فُتُوْنًا ۭ فَلَبِثْتَ سِنِيْنَ فِيْٓ اَهْلِ مَدْيَنَ ۙ ثُمَّ جِئْتَ

۴ پھر ہم نے تم کو اس غم سے نجات دی اور ہم نے تم کو خوب خوب محنتوں میں ڈالا پھر (مدین پہنچے اور) مدین والوں میں کئی سال رہے۔

بیان القرآن

۱ جو کہ زیر الشعراء ۱۰ میں مذکور ہے۔

۲ خواہ فی الحال بوجہ اس کے کہ سب بچوں کو قتل کرتا تھا خواہ آئندہ ان کا خاص طور پر دشمن ہوگا۔

۳ تاکہ جو کہ تم کو دیکھے پیار کرے۔

۴ اور مار کر تم ہوا خوف عقاب سے بھی اور خوف انتقام سے بھی۔

قال الم ۱۶

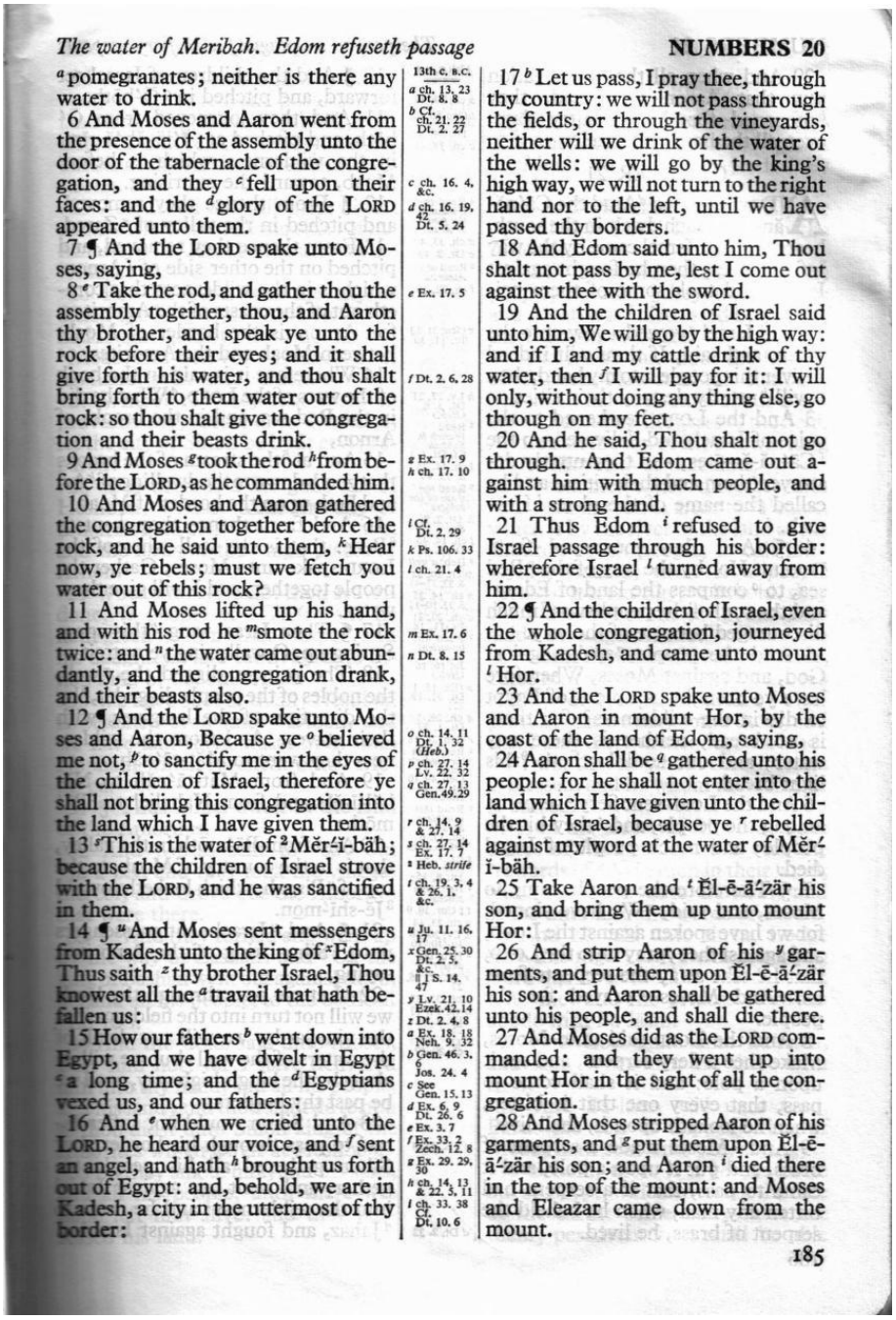
۴۰ : ۲۰ منزل ۴ ۲۵ : ۲۰

12. Eligibility for succession

Harun (as) would have succeeded Prophet Musa (as) if he had lived that suggests Imam Ali (as)'s right to succession.

28 Moses removed Aaron's garments and put them on his son Eleazar. And Aaron died there on top of the mountain. Then Moses and Eleazar came down from the mountain.

Numbers 20:28



The water of Meribah. Edom refuseth passage **NUMBERS 20**

[a] pomegranates; neither is there any water to drink.
6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they [c] fell upon their faces: and the [d] glory of the LORD appeared unto them.
7 ¶ And the LORD spake unto Moses, saying,
8 [e] Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.
9 And Moses [g] took the rod [h] from before the LORD, as he commanded him.
10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, [k] Hear now, ye rebels; must we fetch you water out of this rock?
11 And Moses lifted up his hand, and with his rod he [m] smote the rock twice: and [n] the water came out abundantly, and the congregation drank, and their beasts also.
12 ¶ And the LORD spake unto Moses and Aaron, Because ye [o] believed me not, [p] to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.
13 [r] This is the water of [2] Měr'ī-bäh; because the children of Israel strove with the LORD, and he was sanctified in them.
14 ¶ [u] And Moses sent messengers from Kadesh unto the king of [x] Edom, Thus saith [z] thy brother Israel, Thou knowest all the [a] travail that hath befallen us:
15 How our fathers [b] went down into Egypt, and we have dwelt in Egypt [c] a long time; and the [d] Egyptians vexed us, and our fathers:
16 And [e] when we cried unto the LORD, he heard our voice, and [f] sent an angel, and hath [h] brought us forth out of Egypt: and, behold, we are in Kadesh, a city in the uttermost of thy border:
17 [b] Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's high way, we will not turn to the right hand nor to the left, until we have passed thy borders.
18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.
19 And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of thy water, then [f] I will pay for it: I will only, without doing any thing else, go through on my feet.
20 And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.
21 Thus Edom [i] refused to give Israel passage through his border: wherefore Israel [i] turned away from him.
22 ¶ And the children of Israel, even the whole congregation, journeyed from Kadesh, and came unto mount [l] Hor.
23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,
24 Aaron shall be [q] gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye [r] rebelled against my word at the water of Měr'ī-bäh.
25 Take Aaron and [t] Ĕl-ē-ā'zär his son, and bring them up unto mount Hor:
26 And strip Aaron of his [y] garments, and put them upon Ĕl-ē-ā'zär his son: and Aaron shall be gathered unto his people, and shall die there.
27 And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation.
28 And Moses stripped Aaron of his garments, and [z] put them upon Ĕl-ē-ā'zär his son; and Aaron [i] died there in the top of the mount: and Moses and Eleazar came down from the mount.

13th c. B.C.
[a] ch. 13. 23 Dt. 8. 8
[b] Cf. ch. 21. 22 Dt. 2. 27
[c] ch. 16. 4, &c.
[d] ch. 16. 19, 42 Dt. 5. 24
[e] Ex. 17. 5
[f] Dt. 2. 6, 28
[g] Ex. 17. 9
[h] ch. 17. 10
[i] Cf. Dt. 2. 29
[k] Ps. 106. 33
[l] ch. 21. 4
[m] Ex. 17. 6
[n] Dt. 8. 15
[o] ch. 14. 11 Dt. 1. 32 (Heb.)
[p] ch. 27. 14 Lv. 22. 32
[q] ch. 27. 13 Gen. 49. 29
[r] ch. 14. 9 & 27. 14
[s] ch. 27. 14 Ex. 17. 7
[2] Heb. *strife*
[t] ch. 19. 3, 4 & 26. 1, &c.
[u] Ju. 11. 16, 17
[x] Gen. 25. 30 Dt. 2. 5, &c. ‖ 1 S. 14. 47
[y] Lv. 21. 10 Ezek. 42. 14
[z] Dt. 2. 4, 8
[a] Ex. 18. 8 Neh. 9. 32
[b] Gen. 46. 3, 6 Jos. 24. 4
[c] See Gen. 15. 13
[d] Ex. 6. 9 Dt. 26. 6
[e] Ex. 3. 7
[f] Ex. 33. 2 Zech. 12. 8
[g] Ex. 29. 29, 30
[h] ch. 14. 13 & 22. 5, 11
[i] ch. 33. 38 Cf. Dt. 10. 6

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The Heights (7:142)

وَوَٰعَدْنَا مُوسَىٰ ثَلَٰثِينَ لَيْلَةً وَأَتْمَمْنَٰهَا بِعَشْرٍ فَتَمَّ مِيقَٰتُ رَبِّهِۦٓ أَرْبَعِينَ لَيْلَةً ۚ وَقَالَ مُوسَىٰ لِأَخِيهِ هَٰرُونَ ٱخْلُفْنِى فِى قَوْمِى ۞ وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ ٱلْمُفْسِدِينَ ١٤٢

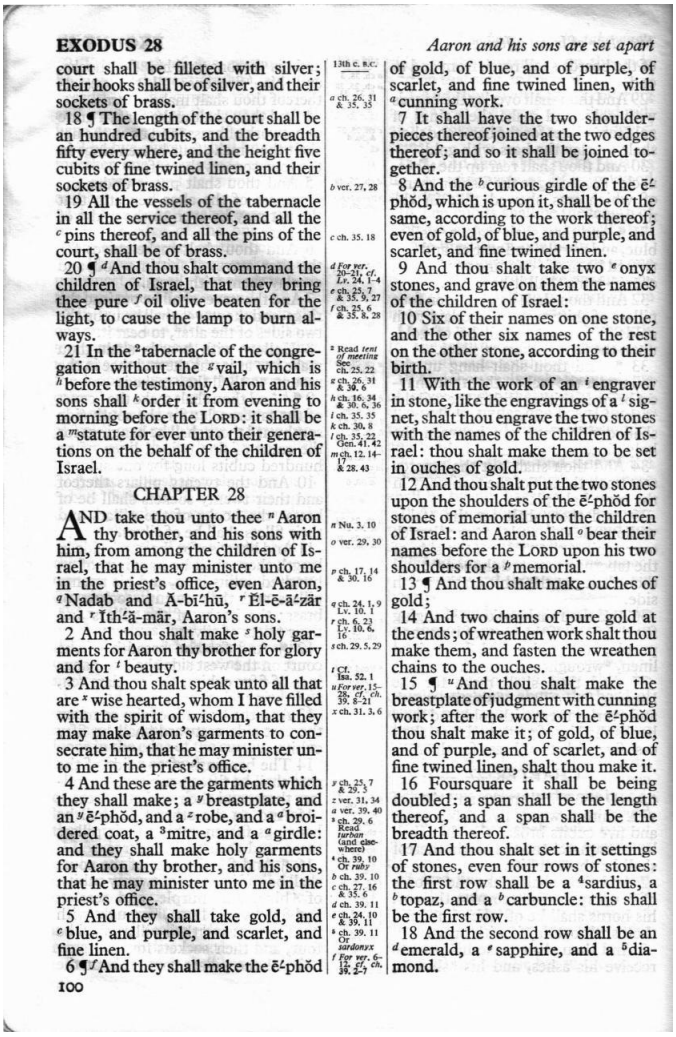
And We made an appointment with Moses for thirty nights and perfected them by [the addition of] ten; so the term of his Lord was completed as forty nights. And Moses said to his brother Aaron, "Take my place among my people, do right [by them], and do not follow the way of the corrupters."

13. Exclusive status

This comparison was not given to any other companion.

28 "Have Aaron your brother brought to you from among the Israelites, along with his sons Nadab and Abihu, Eleazar and Ithamar, so they may serve me as priests.

Exodus 28:1



EXODUS 28 — *Aaron and his sons are set apart*

court shall be filleted with silver; their hooks shall be of silver, and their sockets of brass.
18 ¶ The length of the court shall be an hundred cubits, and the breadth fifty every where, and the height five cubits of fine twined linen, and their sockets of brass.
19 All the vessels of the tabernacle in all the service thereof, and all the [c] pins thereof, and all the pins of the court, shall be of brass.
20 ¶ [d] And thou shalt command the children of Israel, that they bring thee pure [f] oil olive beaten for the light, to cause the lamp to burn always.
21 In the [g] tabernacle of the congregation without the [g] vail, which is [h] before the testimony, Aaron and his sons shall [h] order it from evening to morning before the LORD: it shall be a [m] statute for ever unto their generations on the behalf of the children of Israel.

CHAPTER 28

AND take thou unto thee [n] Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, [q] Nadab and A-bi-hū, [r] El-ē-ā-zār and [r] Ith-ā-mār, Aaron's sons.
2 And thou shalt make [s] holy garments for Aaron thy brother for glory and for [t] beauty.
3 And thou shalt speak unto all that are [x] wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.
4 And these are the garments which they shall make; a [y] breastplate, and an [y] ē-phŏd, and a [z] robe, and a [a] broidered coat, a [3]mitre, and a [a] girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.
5 And they shall take gold, and [e] blue, and purple, and scarlet, and fine linen.
6 ¶ [f] And they shall make the ē-phŏd of gold, of blue, and of purple, of scarlet, and fine twined linen, with [a] cunning work.
7 It shall have the two shoulder-pieces thereof joined at the two edges thereof; and so it shall be joined together.
8 And the [b] curious girdle of the ē-phŏd, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen.
9 And thou shalt take two [e] onyx stones, and grave on them the names of the children of Israel:
10 Six of their names on one stone, and the other six names of the rest on the other stone, according to their birth.
11 With the work of an [i] engraver in stone, like the engravings of a [i] signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.
12 And thou shalt put the two stones upon the shoulders of the ē-phŏd for stones of memorial unto the children of Israel: and Aaron shall [o] bear their names before the LORD upon his two shoulders for a [p] memorial.
13 ¶ And thou shalt make ouches of gold;
14 And two chains of pure gold at the ends; of wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.
15 ¶ [u] And thou shalt make the breastplate of judgment with cunning work; after the work of the ē-phŏd thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it.
16 Foursquare it shall be being doubled; a span shall be the length thereof, and a span shall be the breadth thereof.
17 And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a [4]sardius, a [b] topaz, and a [b] carbuncle: this shall be the first row.
18 And the second row shall be an [d] emerald, a [e] sapphire, and a [5]diamond.

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Mary (19:53)

وَوَهَبْنَا لَهُۥ مِن رَّحْمَتِنَآ أَخَاهُ هَٰرُونَ نَبِيًّا ٥٣

And We gave him out of Our mercy his brother Aaron as a prophet.

مریم ۱۹ ۴۰۰ قال الم ۱۶

عَلِيًّا ﴿٥٠﴾ وَاذْكُرْ فِي الْكِتٰبِ مُوْسٰٓى ۫ اِنَّهٗ كَانَ مُخْلَصًا وَّكَانَ

بلند کیا اور اس کتاب میں موسیٰ کا بھی ذکر کیجئے ف۱ اور بلاشبہ وہ اللہ تعالیٰ کے خاص کئے ہوئے (بندے) تھے اور وہ

رَسُوْلًا نَّبِيًّا ﴿٥١﴾ وَنَادَيْنٰهُ مِنْ جَانِبِ الطُّوْرِ الْاَيْمَنِ وَقَرَّبْنٰهُ

رسول بھی تھے نبی بھی تھے۔ اور ہم نے ان کو کوہ طور کی داہنی جانب سے آواز دی اور ہم نے ان کو راز کی باتیں کرنے

نَجِيًّا ﴿٥٢﴾ وَوَهَبْنَا لَهٗ مِنْ رَّحْمَتِنَآ اَخَاهُ هٰرُوْنَ نَبِيًّا ﴿٥٣﴾ وَاذْكُرْ

کیلئے مقرب بنایا اور ہم نے ان کو اپنی رحمت سے ان کے بھائی ہارون کو نبی بنا کر عطا کیا ف۲ اور اس کتاب

فِي الْكِتٰبِ اِسْمٰعِيْلَ ۫ اِنَّهٗ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُوْلًا

میں اسمٰعیل کا بھی ذکر کیجئے بلا شبہ وہ وعدے کے (بڑے) سچے تھے اور وہ رسول بھی تھے نبی

نَّبِيًّا ﴿٥٤﴾ وَكَانَ يَاْمُرُ اَهْلَهٗ بِالصَّلٰوةِ وَالزَّكٰوةِ ۪ وَكَانَ عِنْدَ رَبِّهٖ

بھی تھے ف۳ اور اپنے متعلقین کو نماز اور زکوٰۃ کا حکم کرتے رہتے تھے۔ اور وہ اپنے پروردگار

مَرْضِيًّا ﴿٥٥﴾ وَاذْكُرْ فِي الْكِتٰبِ اِدْرِيْسَ ۫ اِنَّهٗ كَانَ صِدِّيْقًا

کے نزدیک پسندیدہ تھے اور اس کتاب میں ادریس کا بھی ذکر کیجئے بے شک وہ بڑے راستی والے

نَّبِيًّا ﴿٥٦﴾ وَّرَفَعْنٰهُ مَكَانًا عَلِيًّا ﴿٥٧﴾ اُولٰٓئِكَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ

نبی تھے اور ہم نے ان کو (کمالات میں) بلند رتبہ تک پہنچایا۔ یہ وہ لوگ ہیں ف۴ جن پر اللہ تعالیٰ نے (خاص) انعام فرمایا ہے

مِّنَ النَّبِيّٖنَ مِنْ ذُرِّيَّةِ اٰدَمَ ۗ وَمِمَّنْ حَمَلْنَا مَعَ نُوْحٍ ۫ وَّمِنْ

منجملہ (دیگر) انبیاء کے آدم کی نسل سے اور ان لوگوں کی نسل سے جن کو ہم نے نوح کیساتھ سوار کیا تھا۔ اور ابراہیم اور یعقوب کی نسل

ذُرِّيَّةِ اِبْرٰهِيْمَ وَاِسْرَآءِيْلَ ۫ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا ؕ اِذَا تُتْلٰى

سے اور (یہ سب حضرات) ان لوگوں میں سے ہیں جن کو ہم نے ہدایت فرمائی اور ان کو مقبول بنایا۔ جب ان کے سامنے (حضرت)

عَلَيْهِمْ اٰيٰتُ الرَّحْمٰنِ خَرُّوْا سُجَّدًا وَّبُكِيًّا ﴿٥٨﴾ فَخَلَفَ مِنْۢ

رحمٰن کی آیتیں پڑھی جاتی تھیں تو سجدہ کرتے ہوئے اور روتے ہوئے (زمین پر) گر جاتے تھے ف۵ پھر ان کے بعد (بعضے)

بَعْدِهِمْ خَلْفٌ اَضَاعُوا الصَّلٰوةَ وَاتَّبَعُوا الشَّهَوٰتِ فَسَوْفَ

ایسے ناخلف پیدا ہوئے جنہوں نے نماز کو برباد کیا ف۶ اور (نفسانی ناجائز) خواہشوں کی پیروی کی سو یہ لوگ عنقریب (آخرت میں)

يَلْقَوْنَ غَيًّا ﴿٥٩﴾ اِلَّا مَنْ تَابَ وَاٰمَنَ وَعَمِلَ صَالِحًا فَاُولٰٓئِكَ

خرابی دیکھیں گے۔ ہاں مگر جس نے توبہ کر لی اور ایمان لے آیا اور نیک کام کرنے لگا سو یہ لوگ

۱۹ : ۵۰ منزل ۴ ۱۹ : ۶۰

بیان القرآن

ف۱ یعنی لوگوں کو سنایئے۔ ورنہ کتاب میں ذکر کرنے والا تو فی الحقیقت اللہ تعالیٰ ہے۔

ف۲ یعنی ان کی درخواست کے موافق ان کو نبی کیا کہ ان کی مدد کریں۔

ف۳ رسول وہ ہے جو مخاطبین کو شریعت جدیدہ پہنچادے اور نبی وہ ہے جو صاحب وحی ہو۔ خواہ شریعت جدیدہ کی تبلیغ کرے یا شریعت قدیمہ کی۔

ف۴ یعنی جن کا ذکر شروع سورت سے یہاں تک ہوا یعنی زکریا علیہ السلام سے اور ادریس علیہ السلام تک۔

ف۵ یعنی باوجود اس مقبولیت و اختصاص کے ان سب حضرات معصومین کی عبدیت کی یہ کیفیت تھی۔

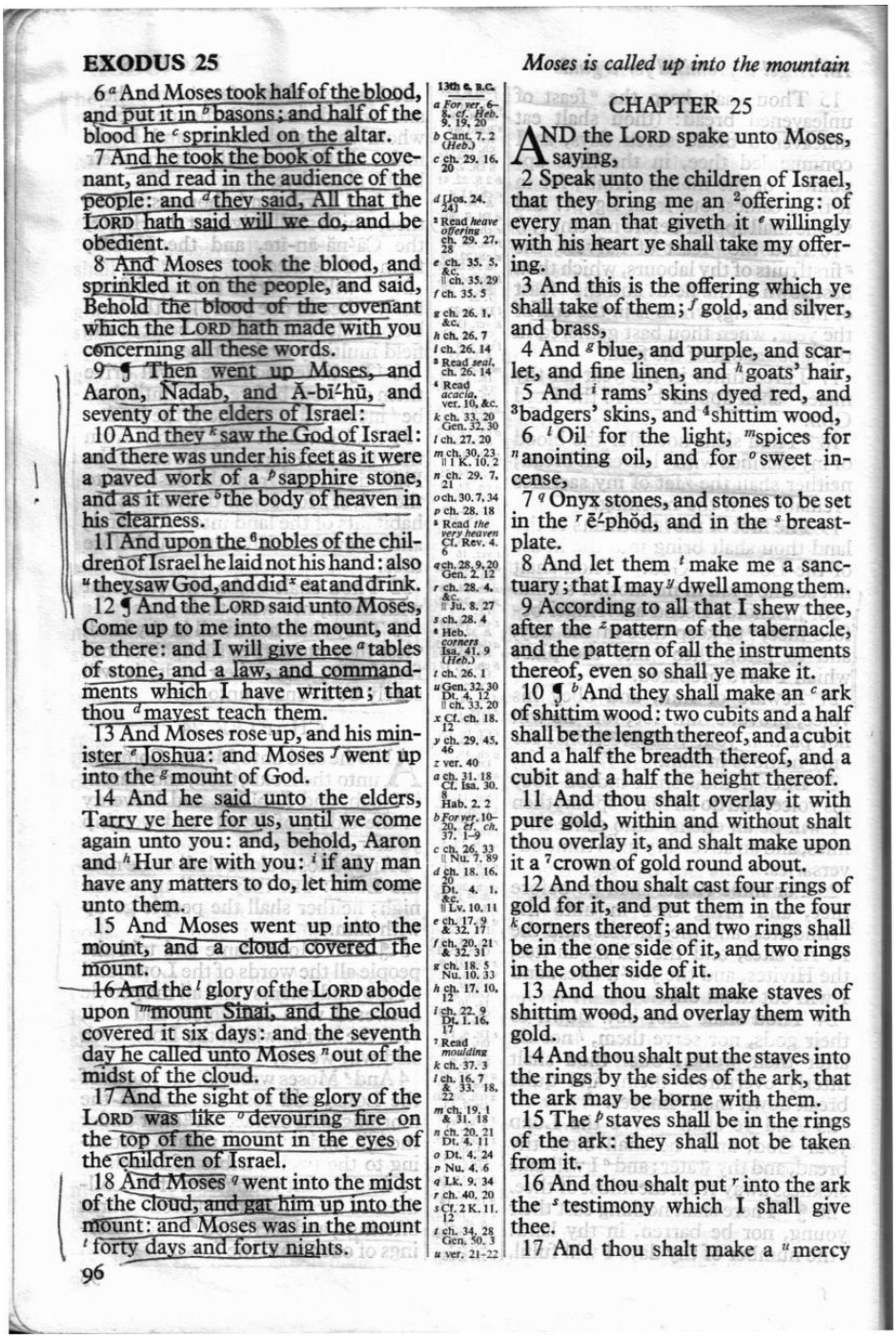
ف۶ نماز کو برباد کیا خواہ اعتقاداً کہ انکار کیا یا عملاً کہ اس کے ادا کرنے میں یا حقوق و آداب ضروریہ میں کوتاہی کی۔

14. Continuity of mission

Imam Ali (as) continues the mission after the Prophet Muhammad (saww) (like Harun (as) did).

14 He said to the elders, "Wait here for us until we come back to you. Aaron and Hur are with you, and anyone involved in a dispute can go to them."

Exodus 24:14



EXODUS 25

Moses is called up into the mountain

6 [a] And Moses took half of the blood, and put it in [b] basons; and half of the blood he [c] sprinkled on the altar.
7 And he took the book of the covenant, and read in the audience of the people: and [d] they said, All that the LORD hath said will we do, and be obedient.
8 And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant which the LORD hath made with you concerning all these words.
9 ¶ Then went up Moses, and Aaron, Nadab, and A-bĭ'hū, and seventy of the elders of Israel:
10 And they [k] saw the God of Israel: and there was under his feet as it were a paved work of a [p] sapphire stone, and as it were [5] the body of heaven in his clearness.
11 And upon the [6] nobles of the children of Israel he laid not his hand: also [u] they saw God, and did [x] eat and drink.
12 ¶ And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee [a] tables of stone, and a law, and commandments which I have written; that thou [d] mayest teach them.
13 And Moses rose up, and his minister [g] Joshua: and Moses [f] went up into the [g] mount of God.
14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and [h] Hur are with you: [i] if any man have any matters to do, let him come unto them.
15 And Moses went up into the mount, and a cloud covered the mount.
16 And the [l] glory of the LORD abode upon [m] mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses [n] out of the midst of the cloud.
17 And the sight of the glory of the LORD was like [o] devouring fire on the top of the mount in the eyes of the children of Israel.
18 And Moses [q] went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount [t] forty days and forty nights.

13th c. B.C.

a For ver. 6–8, cf. Heb. 9. 19, 20
b Cant. 7. 2 (Heb.)
c ch. 29. 16, 20
d Jos. 24. 24
5 Read heave offering ch. 29. 27, 28
e ch. 35. 5, &c. || ch. 35. 29
f ch. 35. 5
g ch. 26. 1, &c.
h ch. 26. 7
i ch. 26. 14
3 Read seal, ch. 26. 14
4 Read acacia, ver. 10, &c.
k ch. 33. 20 Gen. 32. 30
l ch. 27. 20
m ch. 30. 23 || 1 K. 10. 2
n ch. 29. 7, 21
o ch. 30. 7, 34
p ch. 28. 18
5 Read the very heaven Cf. Rev. 4. 6
q ch. 28, 9, 20 Gen. 2. 12
r ch. 28. 4, &c. || Ju. 8. 27
s ch. 28. 4
6 Heb. corners Isa. 41. 9 (Heb.)
t ch. 26. 1
u Gen. 32. 30 Dt. 4. 12 || ch. 33. 20
x Cf. ch. 18. 12
y ch. 29. 45, 46
z ver. 40
a ch. 31. 18 Cf. Isa. 30. 8 Hab. 2. 2
b For ver. 10–30, cf. ch. 37. 1–9
c ch. 26. 33 || Nu. 7. 89
d ch. 18. 16, 20 Dt. 4. 1, &c. || Lv. 10. 11
e ch. 17. 9 & 32. 17
f ch. 20. 21 & 32. 31
g ch. 18. 5 Nu. 10. 33
h ch. 17. 10, 12
i ch. 22. 9 Dt. 1. 16, 17
7 Read moulding
k ch. 37. 3
l ch. 16. 7 & 33. 18, 22
m ch. 19. 1 & 31. 18
n ch. 20. 21 Dt. 4. 11
o Dt. 4. 24
p Nu. 4. 6
q Lk. 9. 34
r ch. 40. 20
s Cf. 2 K. 11. 12
t ch. 34. 28 Gen. 50. 3
u ver. 21–22

CHAPTER 25

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, that they bring me an [2] offering: of every man that giveth it [e] willingly with his heart ye shall take my offering.
3 And this is the offering which ye shall take of them; [f] gold, and silver, and brass,
4 And [g] blue, and purple, and scarlet, and fine linen, and [h] goats' hair,
5 And [i] rams' skins dyed red, and [3] badgers' skins, and [4] shittim wood,
6 [l] Oil for the light, [m] spices for [n] anointing oil, and for [o] sweet incense,
7 [q] Onyx stones, and stones to be set in the [r] ē'phŏd, and in the [s] breastplate.
8 And let them [t] make me a sanctuary; that I may [y] dwell among them.
9 According to all that I shew thee, after the [z] pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.
10 ¶ [b] And they shall make an [c] ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.
11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a [7] crown of gold round about.
12 And thou shalt cast four rings of gold for it, and put them in the four [k] corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it.
13 And thou shalt make staves of shittim wood, and overlay them with gold.
14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.
15 The [p] staves shall be in the rings of the ark: they shall not be taken from it.
16 And thou shalt put [r] into the ark the [s] testimony which I shall give thee.
17 And thou shalt make a [u] mercy

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Ta-Ha (20:90)

وَلَقَدْ قَالَ لَهُمْ هَـٰرُونُ مِن قَبْلُ يَـٰقَوْمِ إِنَّمَا فُتِنتُم بِهِۦ ۖ وَإِنَّ رَبَّكُمُ ٱلرَّحْمَـٰنُ فَٱتَّبِعُونِى وَأَطِيعُوٓا۟ أَمْرِى ٩٠

And Aaron had already told them before [the return of Moses], "O my people, you are only being tested by it, and indeed, your Lord is the Most Merciful, so follow me and obey my order."

طٰہٰ ۲۰ ۴۰۶ قال الم ۱۶

اشْرَحْ لِيْ صَدْرِيْ ﴿۲۵﴾ وَيَسِّرْ لِيْٓ اَمْرِيْ ﴿۲۶﴾ وَاحْلُلْ عُقْدَةً

میرا حوصلہ فراخ کر دیجئے۔ اور میرا (یہ) کام (تبلیغ کا) آسان فرما دیجئے۔ اور میری زبان پر سے گرہ (گنت

مِّنْ لِّسَانِيْ ﴿۲۷﴾ يَفْقَهُوْا قَوْلِيْ ﴿۲۸﴾ وَاجْعَلْ لِّيْ وَزِيْرًا مِّنْ

کی) ہٹا دیجئے تاکہ لوگ میری بات سمجھ سکیں۔ اور میرے واسطے میرے کنبہ میں سے ایک معاون مقرر

اَهْلِيْ ﴿۲۹﴾ هٰرُوْنَ اَخِي ﴿۳۰﴾ اشْدُدْ بِهٖٓ اَزْرِيْ ﴿۳۱﴾ وَاَشْرِكْهُ فِيْٓ

کر دیجئے۔ یعنی ہارون کو کہ میرے بھائی ہیں۔ ان کے ذریعے سے میری قوت کو مستحکم کر دیجئے۔ اور ان کو میرے (اس تبلیغ کے)

اَمْرِيْ ﴿۳۲﴾ كَيْ نُسَبِّحَكَ كَثِيْرًا ﴿۳۳﴾ وَّنَذْكُرَكَ كَثِيْرًا ﴿۳۴﴾ اِنَّكَ

کام میں شریک کر دیجئے تاکہ ہم دونوں آپکی خوب کثرت سے پاکی (شرک و نقائص سے) بیان کریں اور آپکا خوب کثرت سے ذکر کریں بیشک

كُنْتَ بِنَا بَصِيْرًا ﴿۳۵﴾ قَالَ قَدْ اُوْتِيْتَ سُؤْلَكَ يٰمُوْسٰى ﴿۳۶﴾ وَلَقَدْ

آپ ہم کو خوب دیکھ رہے ہیں۔ ارشاد ہوا کہ تمہاری (ہر) درخواست منظور کی گئی ف۱ اے موسیٰ اور ہم تو ایک دفعہ

مَنَنَّا عَلَيْكَ مَرَّةً اُخْرٰٓى ﴿۳۷﴾ اِذْ اَوْحَيْنَآ اِلٰٓى اُمِّكَ مَا

اور بھی (اس کے قبل بے درخواست ہی) تم پر احسان کر چکے ہیں۔ جبکہ ہم نے تمہاری ماں کو وہ بات الہام سے بتلائی جو الہام سے

يُوْحٰٓى ﴿۳۸﴾ اَنِ اقْذِفِيْهِ فِي التَّابُوْتِ فَاقْذِفِيْهِ فِي الْيَمِّ فَلْيُلْقِهِ

بتلانے کی تھی (وہ یہ کہ موسیٰ کو (جلادوں کے ہاتھوں سے بچانے کیلئے) ایک صندوق میں رکھو پھر ان کو دریا میں ڈال دو پھر ان کو (مع صندوق

الْيَمُّ بِالسَّاحِلِ يَاْخُذْهُ عَدُوٌّ لِّيْ وَعَدُوٌّ لَّهٗ ۭ وَاَلْقَيْتُ عَلَيْكَ

کے) دریا کنارے تک لے آئے گا کہ (آخرکار) ان کو ایک شخص پکڑے گا جو میرا بھی دشمن ہے اور ان کا بھی دشمن ہے ف۲ اور میں نے

مَحَبَّةً مِّنِّيْ ۚ وَلِتُصْنَعَ عَلٰي عَيْنِيْ ﴿۳۹﴾ اِذْ تَمْشِيْٓ اُخْتُكَ

تمہارے اوپر اپنی طرف سے ایک اثر محبت ڈال دیا ف۳ اور تاکہ تم میری نگرانی میں پرورش پاؤ۔ (یہ قصہ اس وقت کا ہے) جب کہ تمہاری بہن

فَتَقُوْلُ هَلْ اَدُلُّكُمْ عَلٰي مَنْ يَّكْفُلُهٗ ۭ فَرَجَعْنٰكَ اِلٰٓى اُمِّكَ

چلتی ہوئی آئیں پھر کہنے لگیں کیا تم لوگوں کو ایسے شخص کا پتہ دوں جو اس کو (اچھی طرح) پالے (رکھے) پھر (اس تدبیر سے) ہم نے تم کو تمہاری

كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۭ وَقَتَلْتَ نَفْسًا فَنَجَّيْنٰكَ مِنَ الْغَمِّ

ماں کے پاس پھر پہنچا دیا تاکہ ان کی آنکھیں ٹھنڈی ہوں اور ان کو غم نہ رہے اور تم نے (غلطی سے) ایک شخص (قبطی) کو جان سے مار ڈالا

وَفَتَنّٰكَ فُتُوْنًا ۭ فَلَبِثْتَ سِنِيْنَ فِيْٓ اَهْلِ مَدْيَنَ ۙ ثُمَّ جِئْتَ

ف۴ پھر ہم نے تم کو اس غم سے نجات دی اور ہم نے تم کو خوب خوب امتحانوں میں ڈالا پھر (مدین پہنچے اور) مدین والوں میں کئی سال رہے۔

۲۰ : ۴۰ منزل ۴ ۲۰ : ۲۵

بیان القرآن

ف۱ جو کہ زیر الشرح ۳۶ میں مذکور ہے۔

ف۲ خواہ فی الحال بوجہ اس کے کہ سب بچوں کو قتل کرتا تھا خواہ آئندہ ان کا خاص طور پر دشمن ہوگا۔

ف۳ تاکہ جو کہ تم کو دیکھے پیار کرے۔

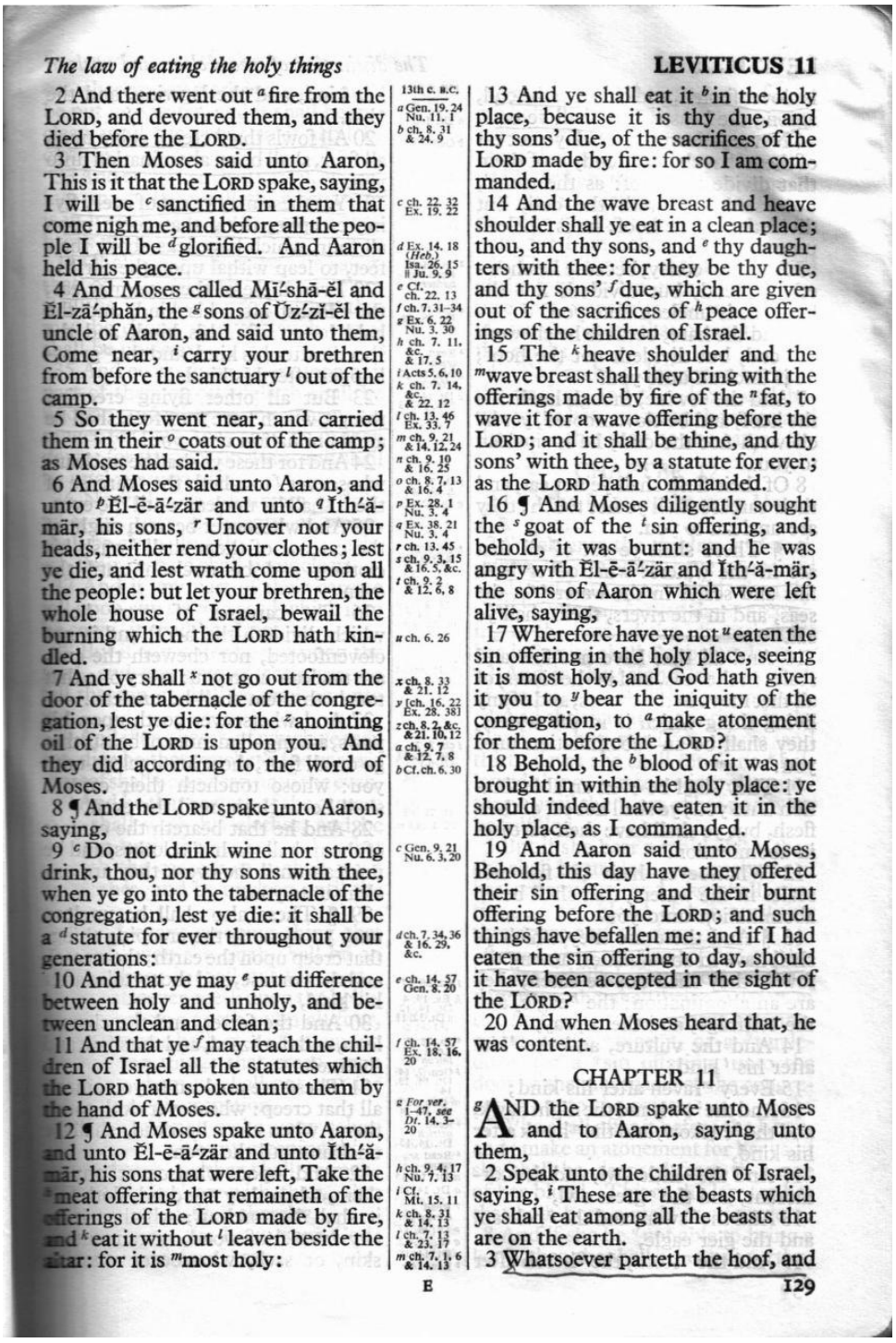
ف۴ اور مار کر غم ہوا خوف عقاب سے بھی اور خوف انتقام سے بھی۔

15. Divine wisdom

Harun (as) was knowledgeable and Imam Ali (as) is known for knowledge.

[1] and so you can teach the Israelites all the decrees the Lord has given them through Moses."

Leviticus 10:11



The law of eating the holy things **LEVITICUS 11**

2 And there went out [a] fire from the LORD, and devoured them, and they died before the LORD.
3 Then Moses said unto Aaron, This is it that the LORD spake, saying, I will be [c] sanctified in them that come nigh me, and before all the people I will be [d] glorified. And Aaron held his peace.
4 And Moses called Mī'-shā-ĕl and Ĕl-zā'-phăn, the [g] sons of Ŭz'-zĭ-ĕl the uncle of Aaron, and said unto them, Come near, [i] carry your brethren from before the sanctuary [l] out of the camp.
5 So they went near, and carried them in their [o] coats out of the camp; as Moses had said.
6 And Moses said unto Aaron, and unto [p] Ĕl-ē-ā'-zär and unto [q] Ĭth'-ă-mär, his sons, [r] Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.
7 And ye shall [x] not go out from the door of the tabernacle of the congregation, lest ye die: for the [z] anointing oil of the LORD is upon you. And they did according to the word of Moses.
8 ¶ And the LORD spake unto Aaron, saying,
9 [c] Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a [d] statute for ever throughout your generations:
10 And that ye may [e] put difference between holy and unholy, and between unclean and clean;
11 And that ye [f] may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.
12 ¶ And Moses spake unto Aaron, and unto Ĕl-ē-ā'-zär and unto Ĭth'-ă-mär, his sons that were left, Take the [h] meat offering that remaineth of the offerings of the LORD made by fire, and [k] eat it without [l] leaven beside the altar: for it is [m] most holy:

13th c. B.C.
[a] Gen. 19. 24 Nu. 11. 1
[b] ch. 8. 31 & 24. 9
[c] ch. 22. 32 Ex. 19. 22
[d] Ex. 14. 18 (Heb.) Isa. 26. 15 ‖ Ju. 9. 9
[e] Cf. ch. 22. 13
[f] ch. 7. 31–34
[g] Ex. 6. 22 Nu. 3. 30
[h] ch. 7. 11, &c. & 17. 5
[i] Acts 5. 6, 10
[k] ch. 7. 14, &c. & 22. 12
[l] ch. 13. 46 Ex. 33. 7
[m] ch. 9. 21 & 14. 12, 24
[n] ch. 9. 10 & 16. 25
[o] ch. 8. 7, 13 & 16. 4
[p] Ex. 28. 1 Nu. 3. 4
[q] Ex. 38. 21 Nu. 3. 4
[r] ch. 13. 45
[s] ch. 9. 3, 15 & 16. 5, &c.
[t] ch. 9. 2 & 12. 6, 8
[u] ch. 6. 26
[x] ch. 8. 33 & 21. 12
[y] [ch. 16. 22 Ex. 28. 38]
[z] ch. 8. 2, &c. & 21. 10, 12
[a] ch. 9. 7 & 12. 7, 8
[b] Cf. ch. 6. 30
[c] Gen. 9. 21 Nu. 6. 3, 20
[d] ch. 7. 34, 36 & 16. 29, &c.
[e] ch. 14. 57 Gen. 8. 20
[f] ch. 14. 57 Ex. 18. 16, 20
[g] For ver. 1–47, see Dt. 14. 3–20
[h] ch. 9. 4, 17 Nu. 7. 13
[i] Cf. Mi. 15. 11
[k] ch. 8. 31 & 14. 13
[l] ch. 7. 13 & 23. 17
[m] ch. 7. 1, 6 & 14. 13

13 And ye shall eat it [b] in the holy place, because it is thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for so I am commanded.
14 And the wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and [e] thy daughters with thee: for they be thy due, and thy sons' [f] due, which are given out of the sacrifices of [k] peace offerings of the children of Israel.
15 The [k] heave shoulder and the [m] wave breast shall they bring with the offerings made by fire of the [n] fat, to wave it for a wave offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded.
16 ¶ And Moses diligently sought the [s] goat of the [t] sin offering, and, behold, it was burnt: and he was angry with Ĕl-ē-ā'-zär and Ĭth'-ă-mär, the sons of Aaron which were left alive, saying,
17 Wherefore have ye not [u] eaten the sin offering in the holy place, seeing it is most holy, and God hath given it you to [y] bear the iniquity of the congregation, to [a] make atonement for them before the LORD?
18 Behold, the [b] blood of it was not brought in within the holy place: ye should indeed have eaten it in the holy place, as I commanded.
19 And Aaron said unto Moses, Behold, this day have they offered their sin offering and their burnt offering before the LORD; and such things have befallen me: and if I had eaten the sin offering to day, should it have been accepted in the sight of the LORD?
20 And when Moses heard that, he was content.

CHAPTER 11

[g] AND the LORD spake unto Moses and to Aaron, saying unto them,
2 Speak unto the children of Israel, saying, [i] These are the beasts which ye shall eat among all the beasts that are on the earth.
3 Whatsoever parteth the hoof, and

E 129

The Prophets (21:48)

وَلَقَدْ ءَاتَيْنَا مُوسَىٰ وَهَـٰرُونَ ٱلْفُرْقَانَ وَضِيَآءً وَذِكْرًا لِّلْمُتَّقِينَ ٤٨

And We had already given Moses and Aaron the criterion and a light and a reminder for the righteous

اقترب للناس ۱۷ ۴۲۲ الانبیآء ۲۱

مُّعْرِضُونَ ﴿۴۲﴾ اَمْ لَهُمْ اٰلِهَةٌ تَمْنَعُهُمْ مِّنْ دُوْنِنَا ؕ

روگرداں (ہی) ہیں کیا ان کے پاس ہمارے سوا اور ایسے معبود ہیں کہ (عذاب مذکور سے) ان کی حفاظت کر لیتے ہوں

لَا يَسْتَطِيْعُوْنَ نَصْرَ اَنْفُسِهِمْ وَ لَا هُمْ مِّنَّا يُصْحَبُوْنَ ﴿۴۳﴾

وہ خود اپنی حفاظت کی قدرت نہیں رکھتے ۱؎ اور نہ ہمارے مقابلہ میں کوئی اور ان کا ساتھ دے سکتا ہے

بَلْ مَتَّعْنَا هٰٓؤُلَآءِ وَ اٰبَآءَهُمْ حَتّٰى طَالَ عَلَيْهِمُ الْعُمُرُ ؕ اَفَلَا

بلکہ میں نے ان کو اور ان کے باپ دادوں کو (دنیا کا) خوب سامان دیا یہاں تک کہ ان پر اسی حالت میں ایک عرصہ دراز گزر گیا کیا ان کو

يَرَوْنَ اَنَّا نَاْتِي الْاَرْضَ نَنْقُصُهَا مِنْ اَطْرَافِهَا ؕ اَفَهُمُ

یہ نظر نہیں آتا کہ ہم (ان کی) زمین کو (بذریعہ فتوحات اسلامیہ کے) ہر چہار طرف سے برابر گھٹاتے چلے جاتے ہیں سو کیا یہ

الْغٰلِبُوْنَ ﴿۴۴﴾ قُلْ اِنَّمَاۤ اُنْذِرُكُمْ بِالْوَحْيِ ۫ وَ لَا يَسْمَعُ الصُّمُّ

لوگ غالب آویں گے۔ آپ کہہ دیجئے کہ میں تو صرف وحی کے ذریعہ سے تم کو ڈراتا ہوں اور یہ بہرے جس وقت ڈرائے

الدُّعَآءَ اِذَا مَا يُنْذَرُوْنَ ﴿۴۵﴾ وَ لَئِنْ مَّسَّتْهُمْ نَفْحَةٌ مِّنْ

جاتے ہیں سنتے ہی نہیں اور (ان کی حالی ابتری کی کیفیت یہ ہے کہ) اگر ان کو آپ کے رب کے

عَذَابِ رَبِّكَ لَيَقُوْلُنَّ يٰوَيْلَنَاۤ اِنَّا كُنَّا ظٰلِمِيْنَ ﴿۴۶﴾ وَ نَضَعُ

عذاب کا ایک جھونکا بھی ذرا لگ جاوے تو یوں کہنے لگیں کہ ہائے ہماری کمبختی واقعی ہم خطاوار تھے۔ اور (وہاں)

الْمَوَازِيْنَ الْقِسْطَ لِيَوْمِ الْقِيٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْـًٔا ؕ

قیامت کے روز ہم میزان عدل قائم کریں گے (اور سب کے اعمال کا وزن کریں گے) ۲؎ سو کسی پر اصلاً ظلم نہ ہوگا

وَ اِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ اَتَيْنَا بِهَا ؕ وَ كَفٰى

اور اگر (کسی کا کوئی) عمل رائی کے دانہ کے برابر بھی ہوگا تو ہم اس کو (وہاں) حاضر کر دیں گے اور ہم حساب لینے

بِنَا حٰسِبِيْنَ ﴿۴۷﴾ وَ لَقَدْ اٰتَيْنَا مُوْسٰى وَ هٰرُوْنَ الْفُرْقَانَ

والے کافی ہیں ۳؎ اور ہم نے (آپ کے قبل) موسیٰ اور ہارون کو ایک فیصلہ کی اور روشنی

وَ ضِيَآءً وَّ ذِكْرًا لِّلْمُتَّقِيْنَ ﴿۴۸﴾ الَّذِيْنَ يَخْشَوْنَ رَبَّهُمْ

کی اور متقیوں کیلئے نصیحت کی چیز (یعنی توریت) عطا فرمائی تھی۔ جو (متقی) اپنے رب سے بن دیکھے

بِالْغَيْبِ وَ هُمْ مِّنَ السَّاعَةِ مُشْفِقُوْنَ ﴿۴۹﴾ وَ هٰذَا ذِكْرٌ

ڈرتے ہیں اور وہ لوگ قیامت سے (بھی) ڈرتے ہیں اور یہ (قرآن بھی) ایک

۴۲ : ۲۱ منزل ۴ ۵۰ : ۲۱

بیان القرآن

۱؎ مثلاً ان کو کوئی توڑنے پھوڑنے لگے تو مدافعت بھی نہیں کر سکتے۔

۲؎ موازین کا جمع لانا یا تو اس وجہ سے ہے کہ ہر شخص کے لئے جدا میزانِ عمل ہو یا چونکہ ایک ہی میزان میں بہت سے لوگوں کے اعمال کا وزن ہوگا اس لئے وہ ایک قائم مقام متعدد کے ہوگی۔

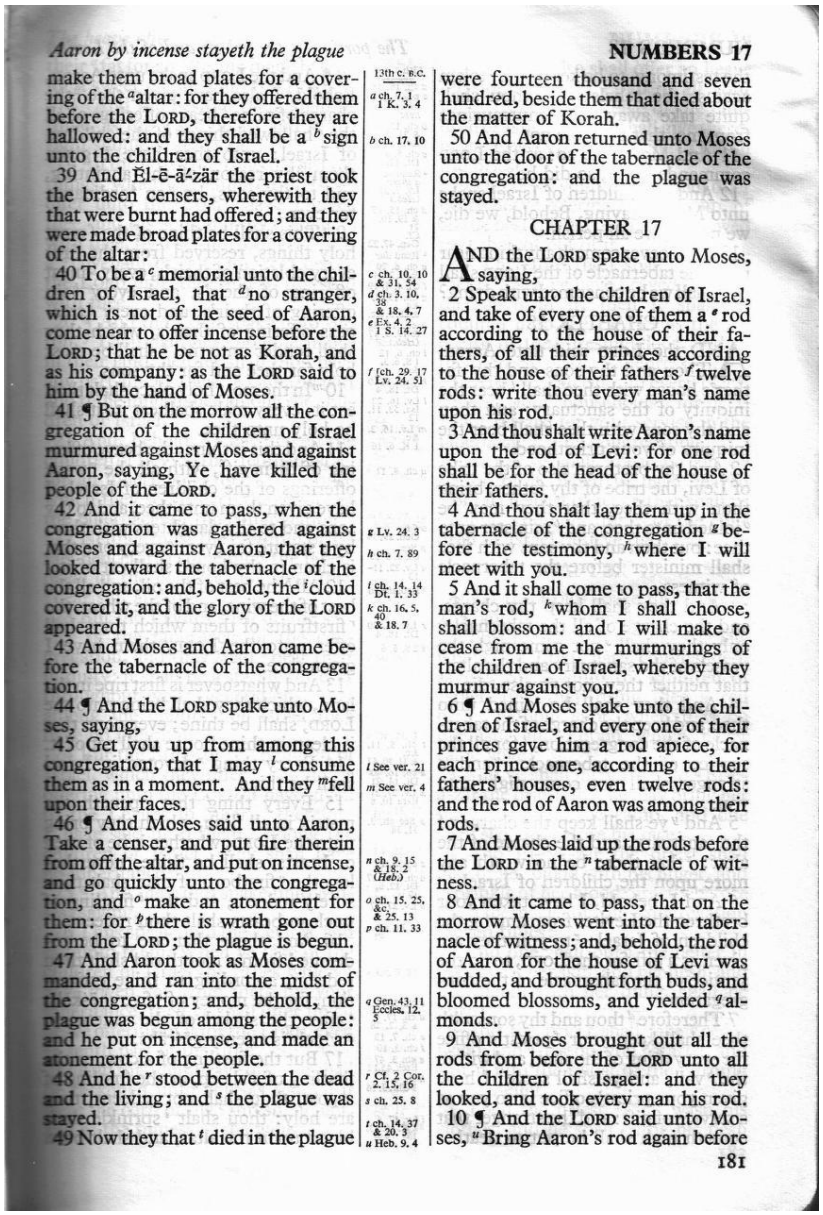
۳؎ شروع سورت سے یہاں تک توحید اور رسالت کا زیادہ اور اس کے ضمن میں اس کے تعلق سے مخالفین رسل کا آخرت میں عموماً معذب ہونا اور بعض کا دنیا میں بھی ہلاک ہونا مذکور تھا۔ آگے بعض حضرات انبیاء علیہم السلام کے قصص بیان فرمانے سے ان ہی مضامین کی تائید فرماتے ہیں۔ رسالت کی تائید تو ان کے رسول ہونے سے ظاہر ہے اور توحید کی تائید ان کے داعی الی التوحید ہونے سے اور تعذیب کی تائید ان کی بعض امم کی ہلاکت سے۔

16. Protection of religion

Harun (as) protected the faith and Imam Ali (as) protected Islam after the Prophet Muhammad (saww).

46 Then Moses said to Aaron, “Take your censer and put incense in it, along with burning coals from the altar, and hurry to the assembly to make atonement for them. Wrath has come out from the Lord; the plague has started.” **47** So Aaron did as Moses said, and ran into the midst of the assembly. The plague had already started among the people, but Aaron offered the incense and made atonement for them. **48** He stood between the living and the dead, and the plague stopped.

Numbers 16:46–48



Aaron by incense stayeth the plague **NUMBERS 17**

make them broad plates for a covering of the [a]altar: for they offered them before the LORD, therefore they are hallowed: and they shall be a [b]sign unto the children of Israel.

39 And El-ē-ā'-zär the priest took the brasen censers, wherewith they that were burnt had offered; and they were made broad plates for a covering of the altar:

40 To be a [c]memorial unto the children of Israel, that [d]no stranger, which is not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.

41 ¶ But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.

42 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the [i]cloud covered it, and the glory of the LORD appeared.

43 And Moses and Aaron came before the tabernacle of the congregation.

44 ¶ And the LORD spake unto Moses, saying,

45 Get you up from among this congregation, that I may [l]consume them as in a moment. And they [m]fell upon their faces.

46 ¶ And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and [o]make an atonement for them: for [p]there is wrath gone out from the LORD; the plague is begun.

47 And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people.

48 And he [r]stood between the dead and the living; and [s]the plague was stayed.

49 Now they that [t]died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah.

50 And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

CHAPTER 17

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and take of every one of them a [e]rod according to the house of their fathers, of all their princes according to the house of their fathers [f]twelve rods: write thou every man's name upon his rod.

3 And thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers.

4 And thou shalt lay them up in the tabernacle of the congregation [g]before the testimony, [h]where I will meet with you.

5 And it shall come to pass, that the man's rod, [k]whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.

6 ¶ And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, even twelve rods: and the rod of Aaron was among their rods.

7 And Moses laid up the rods before the LORD in the [n]tabernacle of witness.

8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded [q]almonds.

9 And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.

10 ¶ And the LORD said unto Moses, [u]Bring Aaron's rod again before

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Ta-Ha (20:92)

قَالَ يَـٰهَـٰرُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوٓاْ ٩٢

[Moses] said, "O Aaron, what prevented you, when you saw them going astray,

Ta-Ha (20:94)

قَالَ يَبْنَؤُمَّ لَا تَأْخُذْ بِلِحْيَتِى وَلَا بِرَأْسِىٓ ۖ إِنِّى خَشِيتُ أَن تَقُولَ فَرَّقْتَ بَيْنَ بَنِىٓ إِسْرَٰٓءِيلَ وَلَمْ تَرْقُبْ قَوْلِى ٩٤

[Aaron] said, "O son of my mother, do not seize [me] by my beard or by my head. Indeed, I feared that you would say, 'You caused division among the Children of Israel, and you did not observe [or await] my word."

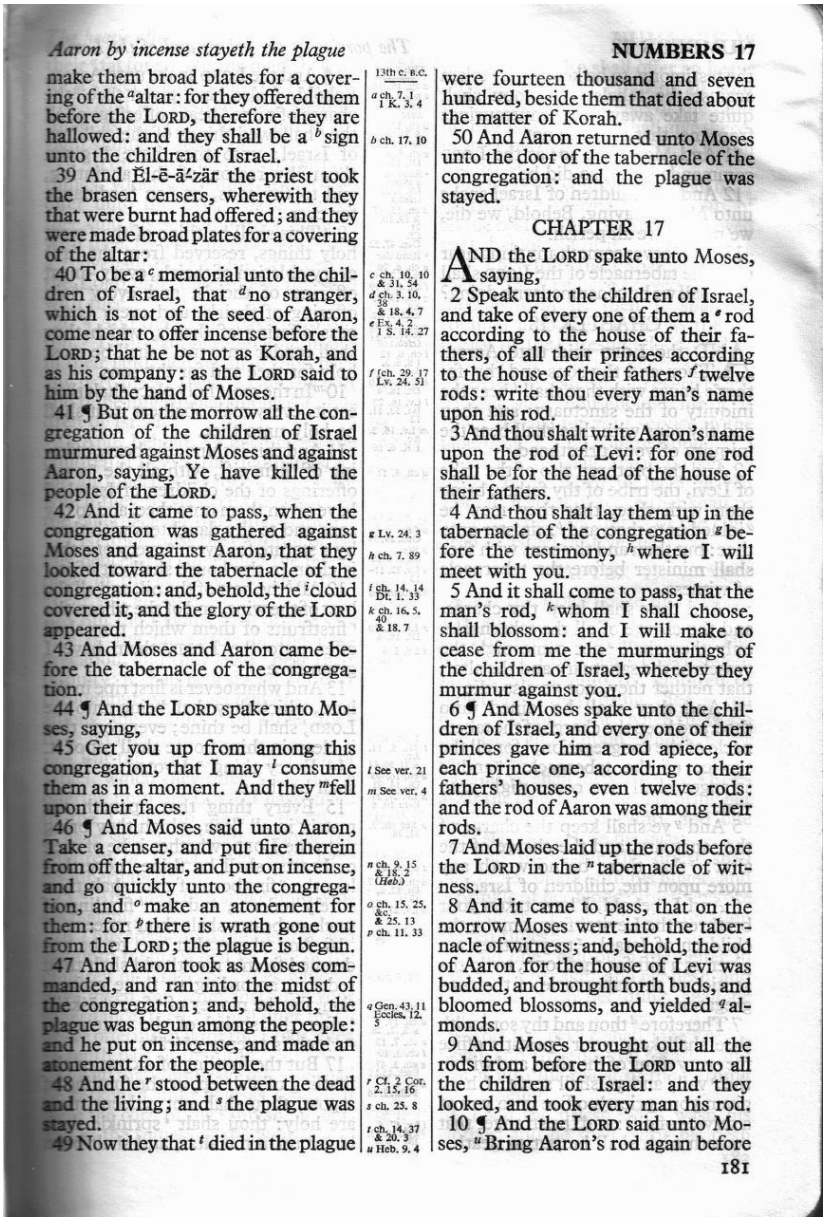
17. Obedience required

People were required to obey Harun (as) that implies obedience to Imam Ali (as).

8 The next day Moses entered the tent and saw that Aaron's staff, which represented the tribe of Levi, had not only sprouted but had budded, blossomed and produced almonds. **9** Then Moses brought out all the staffs from the Lord's presence to all the Israelites. They looked at them, and each of the leaders took his own staff.

10 The Lord said to Moses, "Put back Aaron's staff in front of the ark of the covenant law, to be kept as a sign to the rebellious. This will put an end to their grumbling against me, so that they will not die."

Numbers 17:8–10



Aaron by incense stayeth the plague **NUMBERS 17**

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13th c. B.C.

a ch. 7. 1; 1 K. 3. 4
b ch. 17. 10
c ch. 10. 10 & 31. 54
d ch. 3. 10, 38 & 18. 4, 7
e Ex. 4. 2; 1 S. 14. 27
f ch. 29. 17; Lv. 24. 51
g Lv. 24. 3
h ch. 7. 89
i ch. 14. 14; Dt. 1. 33
k ch. 16. 5, 40 & 18. 7
l See ver. 21
m See ver. 4
n ch. 9. 15 & 18. 2 (Heb.)
o ch. 15. 25, &c. & 25. 13
p ch. 11. 33
q Gen. 43. 11; Eccles. 12. 5
r Cf. 2 Cor. 2. 15, 16
s ch. 25. 8
t ch. 14. 37 & 20. 3
u Heb. 9. 4

CHAPTER 17

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4 And thou shalt lay them up in the tabernacle of the congregation [g]before the testimony, [h]where I will meet with you.

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9 And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.

10 ¶ And the LORD said unto Moses, [u]Bring Aaron's rod again before

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the testimony, to be kept for a [a] token against the rebels; and thou shalt quite take away their murmurings from me, that they die not.

11 And Moses did so: as the LORD commanded him, so did he.

12 And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish.

13 Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?

CHAPTER 18

AND the LORD said unto Aaron, Thou and thy sons and thy father's house with thee shall [l] bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.

2 And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be [o] joined unto thee, and [p] minister unto thee: but thou and thy sons with thee shall minister before the tabernacle of witness.

3 And they shall keep thy charge, and the charge of all the tabernacle: only they shall [s] not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die.

4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, [t] for all the service of the tabernacle: [u] and a stranger shall not come nigh unto you.

5 And [y] ye shall keep the charge of the sanctuary, and the charge of the altar: [z] that there be no wrath any more upon the children of Israel.

6 And I, behold, I have taken your brethren the Levites from among the children of Israel: [z] to you they are given as a gift for the LORD, to do the service of the tabernacle of the congregation.

7 Therefore [d] thou and thy sons with thee shall keep your [f] priest's office for every thing of the altar, and within the [h] vail; and ye shall serve: I have given your priest's office unto you as a service of gift: and the stranger that cometh nigh shall be put to death.

13th c. B.C.

[a] ch. 16. 38
[2] Read *that which is kept*
[b] ch. 15. 19 & 31. 29, &c.
[c] ch. 5. 9 Dt. 12. 26
[3] Read *as a share* Lv. 7. 35 *(Heb.)*
[d] ch. 15. 15 & 19. 10, 21 Cf. Gen. 47. 22
[4] Read *due*
[e] ch. 6. 20 & 31. 29, 41
[f] ch. 4. 4, 19
[g] ch. 15. 4, &c. & 28. 5, &c.
[h] ch. 15. 24 & 19. 9, 17 *(Heb.)*
[i] ch. 6. 12 1 S. 6. 3, &c.
[k] ch. 5. 9, 10 Dt. 18. 4
[l] Lv. 16. 22 Isa. 53. 11, 12
[m] Lv. 16. 2, &c. 1 K. 6. 16
[n] ch. 8. 11
[o] Cf. Gen. 29. 34
[p] See ch. 3. 6–10
[q] Lv. 22. 11–13
[5] Heb. *the fat*
[r] Lv. 23. 20 Dt. 18. 4
[s] 2 S. 6. 6
[t] ch. 8. 11, &c. & 31. 30, 47
[u] ch. 16. 40 Dt. 14. 21
[x] Lv. 27. 21 Ezra 10. 8
[y] See ch. 3. 31, 38
[z] ch. 8. 19
[a] ch. 8. 16, 17 Dt. 12. 6, 17
[b] Lv. 27. 27
[c] ch. 3. 47
[d] ch. 17. 5 1 S. 2. 28
[e] ch. 7. 13
[f] ch. 3. 10
[g] ch. 3. 47 Ezek. 45. 12
[h] ch. 4. 5 2 Chr. 3. 14
[i] Lv. 17. 6 2 K. 16. 13, 15

8 ¶ And the LORD spake unto Aaron, Behold, I also have given thee [2] the charge of mine [b] heave offerings of all the [c] hallowed things of the children of Israel; unto thee have I given them [3] by reason of the anointing, and to thy sons, by [d] an [4] ordinance for ever.

9 [e] This shall be thine of the [f] most holy things, reserved from the fire: every oblation of their's, every [g] meat offering of their's, and every [h] sin offering of their's, and every [i] trespass offering of their's, which they shall render unto me, [k] shall be most holy for thee and for thy sons.

10 [m] In the most holy place shalt thou eat it; every male shall eat it: it shall be holy unto thee.

11 And this is thine; the heave offering of their gift, with all the [n] wave offerings of the children of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee, by a statute for ever: [q] every one that is clean in thy house shall eat of it.

12 All [5] the best of the oil, and all the best of the wine, and of the wheat, the [r] firstfruits of them which they shall offer unto the LORD, them have I given thee.

13 And whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine; every one that is clean in thine house shall eat of it.

14 Every thing [x] devoted in Israel shall be thine.

15 Every thing that openeth the matrix in all flesh, which they bring unto the LORD, whether it be of men or beasts, shall be thine: nevertheless the [a] firstborn of man shalt thou surely redeem, and the [b] firstling of unclean beasts shalt thou redeem.

16 And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of [c] five shē-kĕls, [e] after the shekel of the sanctuary, [g] which is twenty gē-rāhs.

17 But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy: thou shalt [i] sprinkle their blood upon the altar, and shalt burn

Ta-Ha (20:90)

وَلَقَدْ قَالَ لَهُمْ هَـٰرُونُ مِن قَبْلُ يَـٰقَوْمِ إِنَّمَا فُتِنتُم بِهِۦ ۖ وَإِنَّ رَبَّكُمُ ٱلرَّحْمَـٰنُ فَٱتَّبِعُونِى وَأَطِيعُوٓا۟ أَمْرِى ٩٠

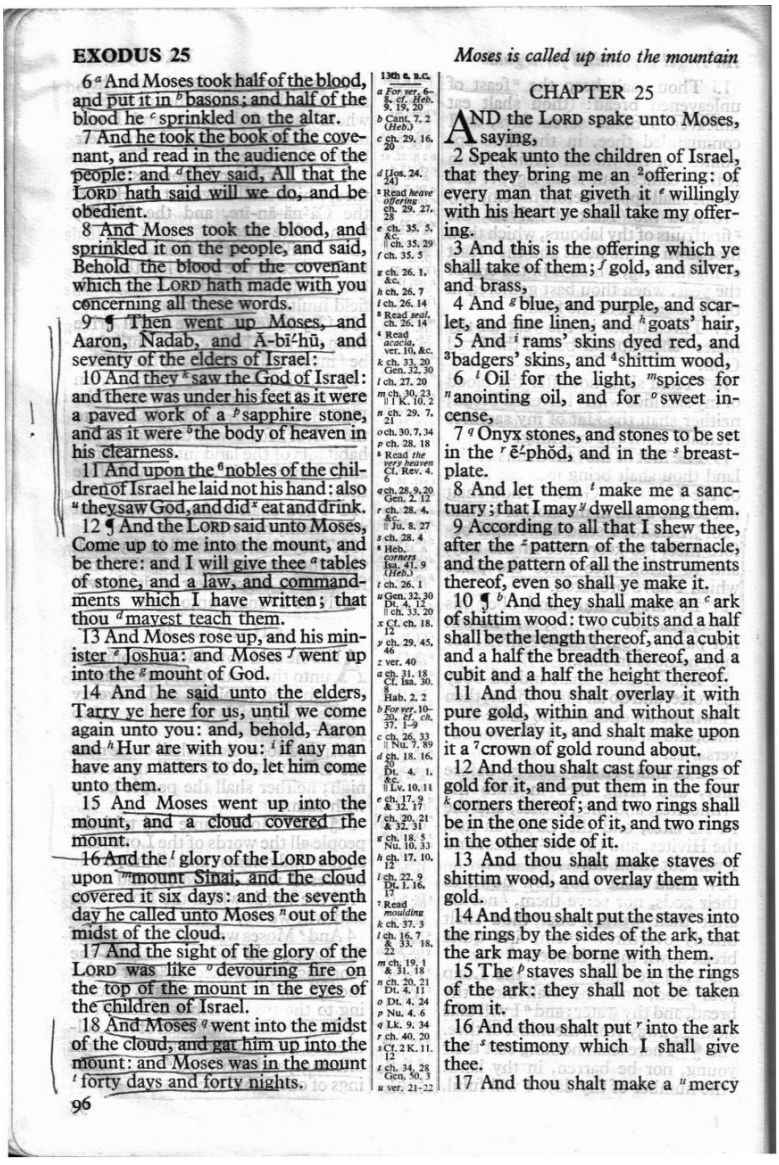
And Aaron had already told them before [the return of Moses], "O my people, you are only being tested by it, and indeed, your Lord is the Most Merciful, so follow me and obey my order."

18. Position during absence

Specifically proven during Tabuk expedition.

14 He said to the elders, “Wait here for us until we come back to you. Aaron and Hur are with you, and anyone involved in a dispute can go to them.”

Exodus 24:14



EXODUS 25

Moses is called up into the mountain

6 [a] And Moses took half of the blood, and put it in [b] basons; and half of the blood he [c] sprinkled on the altar.
7 And he took the book of the covenant, and read in the audience of the people: and [d] they said, All that the LORD hath said will we do, and be obedient.
8 And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant which the LORD hath made with you concerning all these words.
9 ¶ Then went up Moses, and Aaron, Nadab, and A-bi'-hū, and seventy of the elders of Israel:
10 And they [k] saw the God of Israel: and there was under his feet as it were a paved work of a [p] sapphire stone, and as it were [q] the body of heaven in his clearness.
11 And upon the [6] nobles of the children of Israel he laid not his hand: also [u] they saw God, and did [x] eat and drink.
12 ¶ And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee [a] tables of stone, and a law, and commandments which I have written; that thou [d] mayest teach them.
13 And Moses rose up, and his minister [z] Joshua: and Moses [f] went up into the [g] mount of God.
14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and [h] Hur are with you: [i] if any man have any matters to do, let him come unto them.
15 And Moses went up into the mount, and a cloud covered the mount.
16 And the [l] glory of the LORD abode upon [m] mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses [n] out of the midst of the cloud.
17 And the sight of the glory of the LORD was like [o] devouring fire on the top of the mount in the eyes of the children of Israel.
18 And Moses [q] went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount [t] forty days and forty nights.

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13th c. B.C.

CHAPTER 25

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, that they bring me an [3] offering: of every man that giveth it [e] willingly with his heart ye shall take my offering.
3 And this is the offering which ye shall take of them; [f] gold, and silver, and brass,
4 And [g] blue, and purple, and scarlet, and fine linen, and [h] goats' hair,
5 And [i] rams' skins dyed red, and [3] badgers' skins, and [4] shittim wood,
6 [j] Oil for the light, [m] spices for [n] anointing oil, and for [o] sweet incense,
7 [q] Onyx stones, and stones to be set in the [r] ē'-phŏd, and in the [s] breastplate.
8 And let them [t] make me a sanctuary; that I may [y] dwell among them.
9 According to all that I shew thee, after the [z] pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.
10 ¶ [b] And they shall make an [c] ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.
11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a [7] crown of gold round about.
12 And thou shalt cast four rings of gold for it, and put them in the four [k] corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it.
13 And thou shalt make staves of shittim wood, and overlay them with gold.
14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.
15 The [p] staves shall be in the rings of the ark: they shall not be taken from it.
16 And thou shalt put [r] into the ark the [s] testimony which I shall give thee.
17 And thou shalt make a [u] mercy

The Heights (7:142)

وَوَٰعَدْنَا مُوسَىٰ ثَلَٰثِينَ لَيْلَةً وَأَتْمَمْنَٰهَا بِعَشْرٍ فَتَمَّ مِيقَٰتُ رَبِّهِۦٓ أَرْبَعِينَ لَيْلَةً ۚ وَقَالَ مُوسَىٰ لِأَخِيهِ هَٰرُونَ ٱخْلُفْنِى فِى قَوْمِى ۖ وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ ٱلْمُفْسِدِينَ ١٤٢

And We made an appointment with Moses for thirty nights and perfected them by [the addition of] ten; so the term of his Lord was completed as forty nights. And Moses said to his brother Aaron, "Take my place among my people, do right [by them], and do not follow the way of the corrupters."

19. Refutation of inferiority

This hadith removes any claim that Imam Ali (as) was less important.

6 he said, “Listen to my words:

“When there is a prophet among you,
I, the Lord, reveal myself to them in visions,
I speak to them in dreams.
7 But this is not true of my servant Moses;
he is faithful in all my house.
8 With him I speak face to face,
clearly and not in riddles;
he sees the form of the Lord.
Why then were you not afraid
to speak against my servant Moses?”

Numbers 12:6–8

against the people, and the LORD [a] smote the people with a very great plague.

34 And he called the name of that place [2] Kĭb'-rŏth-hăt-tā'-ă-văh: because there they buried the people that lusted.

35 And the people journeyed from Kĭb'-rŏth-hăt-tā'-ă-văh unto [b] Hă-zē'-rŏth; and abode at Hazeroth.

CHAPTER 12

AND [d] Miriam and Aaron [e] spake against Moses because of the [3] Ethiopian woman whom [g] he had married: for he had married an Ethiopian woman.

2 And they said, Hath the LORD indeed spoken only by Moses? [k] hath he not spoken also by us? And [m] the LORD heard it.

3 (Now [n] the man Moses was very meek, above all the men which were upon the face of the earth.)

4 And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

5 And the LORD [q] came down in the [s] pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he said, Hear now my words: If there be a [t] prophet among you, I the LORD will make myself known unto him in a [x] vision, and will speak unto him in a [z] dream.

7 [a] My servant Moses is not so, [b] who is faithful in all mine house.

8 [d] With him will I speak mouth to mouth, even [4] apparently, and not in [5] dark speeches; and the [6] similitude of the LORD shall he [f] behold: wherefore then were ye not afraid to speak against my servant Moses?

9 And the anger of the LORD [i] was kindled against them; and he departed.

10 And the cloud departed from off the tabernacle; and, behold, Miriam became [o] leprous, [p] white as snow: and Aaron looked upon Miriam, and, behold, she was leprous.

11 And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

12 Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

13 And [c] Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.

14 ¶ And the LORD said unto Moses, If her father had but [f] spit in her face, should she not be ashamed [h] seven days? let her be shut out [i] from the camp seven days, and after that let her be received in again.

15 And Miriam was [l] shut out from the camp seven days: and the people journeyed not till Miriam was brought in again.

16 And afterward the people removed from [o] Hă-zē'-rŏth, and pitched in the wilderness of [p] Paran.

CHAPTER 13

AND the LORD spake unto Moses, saying,

2 [r] Send thou men, that they may search the land of Cā'-nă-ăn, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

3 And Moses by the commandment of the LORD [u] sent them from the wilderness of [y] Paran: all those men were heads of the children of Israel.

4 And these were their names: [c] of the tribe of Reuben, Shăm'-mū-ă the son of Zaccur.

5 [e] Of the tribe of Simeon, Shā'-phăt the son of Hôr'-ī.

6 [g] Of the tribe of Judah, [h] Caleb the son of Jĕ-phŭn'-nēh.

7 [k] Of the tribe of Ĭs'-să-chär, Ī'-găl the son of Joseph.

8 [l] Of the tribe of Ē'-phră-ĭm, [m] Ō-shē'-ă the son of Nun.

9 [n] Of the tribe of Benjamin, Păl'-tī the son of Rā'-phû.

10 [q] Of the tribe of Zĕ-bū'-lŭn, Găd'-dĭ-ĕl the son of Sō'-dī.

13th c. B.C.

a ver. 1 ch. 14. 37

[2] Heb. *graves of lust* ch. 33. 16, 17

b ch. 12. 16

c ch. 11. 2 & 14. 17

d ch. 20. 1 Ex. 15. 20

e ch. 11. 1, 4 & 14. 1, 4

f Lv. 15. 8 Dt. 25. 9

[3] Read *Cushite*

g Ex. 2. 21

h ch. 10. 11 Lv. 22. 27

i ch. 5. 2, 3 & 15. 35, 36

k Ex. 15. 20 Mic. 6. 4

l Lv. 14. 8

m ch. 11. 1 & 14. 27

n Ex. 11. 3

o ch. 11. 35 & 33. 17, 18

p ch. 10. 12 & 13. 3, 26

q ch. 11. 17, 25 Isa. 31. 4

r Cf. Dt. 1. 22

s ch. 11. 25 & 14. 14

t See Ex. 7. 1

u ch. 32. 8

x See Gen. 15. 1

y ch. 12. 16 Dt. 1. 1

z Dt. 13. 1, 3

a Ex. 14. 31 Dt. 34. 5

b Heb. 3. 2, 5

c ch. 10. 18 & 32. 1, &c.

d Ex. 33. 11 Dt. 34. 10

[4] = *plainly*

[5] Read *riddles* Ju. 14. 2, &c. *(Heb.)*

[6] (Read *form* Cf. Ex. 33. 20, 23 Dt. 4. 12 Ps. 17. 15

e ch. 10. 19 & 34. 20

f ch. 14. 14 Ex. 33. 20

g ch. 10. 14 & 34. 19

h ch. 14. 6, &c.

i ch. 11. 1, 3 & 22. 22

k ch. 10. 15 & 34. 26

l ch. 10. 22 & 34. 24

m ver. 16

n ch. 10. 24 & 34. 21

o [Ex. 4. 6 2 K. 5. 1, 27]

p Lv. 13. 13 2 K. 5. 27

q ch. 10. 16 & 34. 25

Ta-Ha (20:29)

وَٱجۡعَل لِّی وَزِیرًا مِّنۡ أَهۡلِی ٢٩

And appoint for me a minister [i.e., assistant] from my family

Ta-Ha (20:32)

وَأَشۡرِكۡهُ فِیٓ أَمۡرِی ٣٢

And let him share my task

20. Clear exception proves rule

The Prophet excluded only prophethood; meaning all other ranks remain.

7 Then the Lord said to Moses, “See, I have made you like God to Pharaoh, and your brother Aaron will be your prophet. **2** You are to say everything I command you, and your brother Aaron is to tell Pharaoh to let the Israelites go out of his country.

Exodus 7:1–2

CHAPTER 7

AND the LORD said unto Moses, See, I have made thee [c] a god to Phâr'-āōh: and [e] Aaron thy brother shall be [g] thy prophet.

2 [h] Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Phâr'-āōh, that he send the children of Israel out of his land.

3 And [i] I will harden Phâr'-āōh's heart, and multiply my [m] signs and my wonders in the land of Egypt.

4 But Phâr'-āōh shall not hearken unto you, [o] that I may lay my hand upon Egypt, and bring forth mine [p] armies, and my people the children of Israel, out of the land of Egypt [q] by great judgments.

5 And the Egyptians [r] shall know that I am the LORD, when I [t] stretch forth mine hand upon Egypt, and [u] bring out the children of Israel from among them.

6 And Moses and Aaron did as the LORD commanded them, so did they.

7 And [y] Moses was fourscore years old, and [a] Aaron fourscore and three years old, when they spake unto Phâr'-āōh.

8 ¶ And the LORD spake unto Moses and unto Aaron, saying,

9 When Phâr'-āōh shall speak unto you, saying, [b] Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a [5c] serpent.

10 ¶ And Moses and Aaron went in unto Phâr'-āōh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

11 Then Phâr'-āōh also called the [e] wise men and the [f] sorcerers: now the [g] magicians of Egypt, they also did [k] in like manner with their [i] enchantments.

12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

13 And he hardened Phâr'-āōh's heart, that he hearkened not unto them; as the LORD had said.

13th c. B.C.

a (ch. 4. 21) ch. 8. 15, 32
b ch. 5. 2
c Cf. ch. 4. 16
d ch. 6. 11 & 8. 1, 20
e ch. 4. 15 Cf. ch. 6. 29
f Cf. ch. 2. 5
g [Gen. 20. 7 Dt. 34. 10]
h Dt. 18. 18
i ch. 4. 17
k ch. 5. 3 & 9. 1, 13
l ch. 4. 21 & 9. 12
m (ch. 4. 21) Dt. 4. 34
n ch. 5. 1 & 8. 1
o ch. 9. 16
p ch. 6. 26 & 12. 17, &c.
q ch. 6. 6 & 12. 12
r ch. 6. 7 & 8. 22
s ch. 4. 9 Cf. Rev. 16. 4
t ch. 6. 6 & 9. 15
u ch. 6. 6 & 12. 51
3 Heb. *weary themselves* Cf. Gen. 19. 11
x Cf. ch. 4. 9
y Cf. Dt. 31. 2
z ch. 8. 5, &c.
a Cf. Nu. 33 39
2 Or *pools* ch. 8. 5
4 Lit. *gathering of the waters* Cf. Gen. 1. 10 Lv. 11. 36
b Gen. 24. 14 Ju. 6. 17
5 Heb. *tannin, any large reptile*, so ver. 10, 12
c ch. 4. 3 Nu. 21. 6
d Ps. 78. 44
e Gen. 41. 8 Est. 1. 13
f ch. 22. 18 (*Heb.*)
g ch. 8. 7, 19 Gen. 41. 8
h Cf. 2 Tim. 3. 8
i ch. 8. 7, 18

14 ¶ And the LORD said unto Moses, Phâr'-āōh's heart [a] is hardened, he [b] refuseth to let the people go.

15 [d] Get thee unto Phâr'-āōh in the morning; lo, he goeth out [f] unto the water; and thou shalt stand by the river's brink against he come; and [i] the rod which was turned to a serpent shalt thou take in thine hand.

16 And thou shalt say unto him, [k] The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, [n] that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear.

17 Thus saith the LORD, In this thou shalt know that I am the LORD: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be [s] turned to blood.

18 And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall [2]lothe to drink of the water of the river.

19 ¶ And the LORD spake unto Moses, Say unto Aaron, [x] Take thy rod, and [z] stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their [3]ponds, and upon all their [4]pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone.

20 And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Phâr'-āōh, and in the sight of his servants; and [d] all the waters that were in the river were turned to blood.

21 And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

22 And the magicians of Egypt did so with their enchantments: and Phâr'-āōh's heart was hardened, neither did he hearken unto them; as the LORD had said.

23 And Phâr'-āōh turned and went

The Criterion (25:35)

وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ وَجَعَلْنَا مَعَهُۥٓ أَخَاهُ هَٰرُونَ وَزِيرًا ٣٥

And We had certainly given Moses the Scripture and appointed with him his brother Aaron as an assistant.

وقال الذین ۱۹ ۴۷۰ الفرقان ۲۵

وَ كَذٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِيْنَ ؕ وَ كَفٰى

اور ہم اسی طرح (یعنی جس طرح یہ لوگ آپ سے عداوت کرتے ہیں) مجرم لوگوں میں سے ہر نبی کے دشمن بناتے رہے ہیں ۱ اور ہدایت

بِرَبِّكَ هَادِيًا وَّ نَصِيْرًا ۝۳۱ وَ قَالَ الَّذِيْنَ كَفَرُوْا لَوْ لَا نُزِّلَ عَلَيْهِ

کرنے کو اور مدد کرنے کو آپ کا رب کافی ہے اور کافر لوگ یوں کہتے ہیں کہ ان (پیغمبر) پر یہ قرآن دفعۃً واحدۃً کیوں نہیں نازل کیا گیا

الْقُرْاٰنُ جُمْلَةً وَّاحِدَةً ۚ كَذٰلِكَ ۚ لِنُثَبِّتَ بِهٖ فُؤَادَكَ وَ رَتَّلْنٰهُ ع

اس طرح (تدریجاً) اس لئے (ہم نے نازل کیا ہے) تاکہ ہم اس کے ذریعہ سے آپ کے دل کو قوی رکھیں اور (اسی لئے) ہم نے اس کو بہت ٹھیر ٹھیر کر

تَرْتِيْلًا ۝۳۲ وَ لَا يَاْتُوْنَكَ بِمَثَلٍ اِلَّا جِئْنٰكَ بِالْحَقِّ وَ اَحْسَنَ

کرتا رہا ہے ۲ اور یہ لوگ کیسا ہی عجیب سوال آپ کے سامنے پیش کریں مگر ہم (اس کا) ٹھیک جواب اور وضاحت میں بڑھا ہوا آپ کو

تَفْسِيْرًا ۝۳۳ اَلَّذِيْنَ يُحْشَرُوْنَ عَلٰى وُجُوْهِهِمْ اِلٰى جَهَنَّمَ ۙ

عنایت کر دیتے ہیں یہ وہ لوگ ہیں جو اپنے مونہوں کے بل جہنم کی طرف لیجائے جائیں گے۔

اُولٰٓئِكَ شَرٌّ مَّكَانًا وَّ اَضَلُّ سَبِيْلًا ۝۳۴ وَ لَقَدْ اٰتَيْنَا مُوْسَى

یہ لوگ جگہ میں بھی بدتر ہیں اور طریقہ میں بھی بہت گمراہ ہیں ۳ اور بہ تحقیق ہم نے موسیٰ (علیہ السلام) کو کتاب (یعنی

الْكِتٰبَ وَ جَعَلْنَا مَعَهٗۤ اَخَاهُ هٰرُوْنَ وَزِيْرًا ۝۳۵ فَقُلْنَا اذْهَبَاۤ

توریت) دی تھی ۴ اور ہم نے ان کیساتھ ان کے بھائی ہارون (علیہ السلام) کو (ان کا) معین بنایا تھا۔ پھر ہم نے (دونوں کو) حکم دیا کہ

اِلَى الْقَوْمِ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا ۚ فَدَمَّرْنٰهُمْ تَدْمِيْرًا ۝۳۶ وَ قَوْمَ

دونوں آدمی ان لوگوں کے پاس جاؤ جنہوں نے ہماری تو حیدی دلیلوں کو جھٹلایا ہے ۵ سو ہم نے ان کو (اپنے قہر سے) بالکل ہی غارت کر دیا۔ اور قوم نوح کو بھی

نُوْحٍ لَّمَّا كَذَّبُوا الرُّسُلَ اَغْرَقْنٰهُمْ وَ جَعَلْنٰهُمْ لِلنَّاسِ اٰيَةً ؕ

ہم ہلاک کر چکے ہیں جب انہوں نے پیغمبروں کو جھٹلایا تو ہم نے انکو (طوفان سے) غرق کر دیا اور ہم نے (ان کے واقعہ) کو لوگوں (کی عبرت) کیلئے ایک نشان

وَ اَعْتَدْنَا لِلظّٰلِمِيْنَ عَذَابًا اَلِيْمًا ۝۳۷ وَّ عَادًا وَّ ثَمُوْدَا وَ اَصْحٰبَ

بنا دیا اور (آخرت میں) ہم نے (ان) ظالموں کیلئے دردناک سزا تیار کر رکھی ہے۔ اور ہم نے عاد اور ثمود اور اصحاب الرس ۶ اور ان

الرَّسِّ وَ قُرُوْنًۢا بَيْنَ ذٰلِكَ كَثِيْرًا ۝۳۸ وَ كُلًّا ضَرَبْنَا لَهُ الْاَمْثَالَ ۫

کے بیچ میں بہت سی امتوں کو ہلاک کر دیا۔ اور ہم نے ہر ایک کے واسطے عجیب عجیب (یعنی مؤثر اور بلیغ) مضامین بیان کئے اور (جب

وَ كُلًّا تَبَّرْنَا تَتْبِيْرًا ۝۳۹ وَ لَقَدْ اَتَوْا عَلَى الْقَرْيَةِ الَّتِيْۤ اُمْطِرَتْ

نہ مانا تو) ہم نے سب کو بالکل برباد ہی کر دیا اور یہ (کفار مکہ) اس بستی پر ہو کر گزرے ہیں جس پر بری طرح پتھر برسائے گئے تھے

۴۰ : ۲۵ منزل ۴ ۳۱ : ۲۵

بیان القرآن

۱ یعنی یہ سنت قدیمہ ہے کہ کفار انبیاء کے ساتھ عداوت کرتے رہے ہیں۔ سو یہ کوئی نئی بات نہیں جس کا غم کیا جاوے۔

۲ چنانچہ تیئس سال میں پورا ہوا تاکہ نزول تدریجی کا ع ۱۲ فائدہ تام ہو۔

۳ جگہ سے مراد دوزخ اور طریقہ سے مراد مسلک اور مذہب۔

۴ یعنی وہ بہت جلیل القدر صاحب کتاب نبی تھے۔

۵ مراد اس قوم سے فرعون اور اس کی قوم ہے۔

۶ رس لغت میں کہتے ہیں کنویں کو۔ اور کچھ لوگ قوم ثمود کے رہ گئے تھے اور کسی کنویں پر آباد تھے۔ وہ اصحاب الرس ہیں۔

Chapter 6

Hadith Evidence Supporting the Key Points

1. Closeness of Imam Ali ibn Abi Talib (as) to Prophet Muhammad (saww)

Hadith:
“Ali is from me and I am from Ali.”

حَدَّثَنَا قُتَيْبَةُ، قَالَ حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الضُّبَعِيُّ، عَنْ يَزِيدَ الرِّشْكِ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، قَالَ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم جَيْشًا وَاسْتَعْمَلَ عَلَيْهِمْ عَلِيَّ بْنَ أَبِي طَالِبٍ فَمَضَى فِي السَّرِيَّةِ فَأَصَابَ جَارِيَةً فَأَنْكَرُوا عَلَيْهِ وَتَعَاقَدَ أَرْبَعَةٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالُوا إِذَا لَقِينَا رَسُولَ اللَّهِ صلى الله عليه وسلم أَخْبَرْنَاهُ بِمَا صَنَعَ عَلِيٌّ وَكَانَ الْمُسْلِمُونَ إِذَا رَجَعُوا مِنَ السَّفَرِ بَدَءُوا بِرَسُولِ اللَّهِ صلى الله عليه وسلم فَسَلَّمُوا عَلَيْهِ ثُمَّ انْصَرَفُوا إِلَى رِحَالِهِمْ فَلَمَّا قَدِمَتِ السَّرِيَّةُ سَلَّمُوا عَلَى النَّبِيِّ صلى الله عليه وسلم فَقَامَ أَحَدُ الأَرْبَعَةِ فَقَالَ يَا رَسُولَ اللَّهِ أَلَمْ تَرَ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ صَنَعَ كَذَا وَكَذَا . فَأَعْرَضَ عَنْهُ رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ قَامَ الثَّانِي فَقَالَ مِثْلَ مَقَالَتِهِ فَأَعْرَضَ عَنْهُ ثُمَّ قَامَ إِلَيْهِ الثَّالِثُ فَقَالَ مِثْلَ مَقَالَتِهِ فَأَعْرَضَ عَنْهُ ثُمَّ قَامَ الرَّابِعُ فَقَالَ مِثْلَ مَا قَالُوا فَأَقْبَلَ إِلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم وَالْغَضَبُ يُعْرَفُ فِي وَجْهِهِ فَقَالَ " مَا تُرِيدُونَ مِنْ عَلِيٍّ مَا تُرِيدُونَ مِنْ عَلِيٍّ مَا تُرِيدُونَ مِنْ عَلِيٍّ إِنَّ عَلِيًّا مِنِّي وَأَنَا مِنْهُ وَهُوَ وَلِيُّ كُلِّ مُؤْمِنٍ مِنْ بَعْدِي " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لاَ نَعْرِفُهُ إِلاَّ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ جَعْفَرِ بْنِ سُلَيْمَانَ .

Narrated 'Imran bin Husain: that the Messenger of Allah (ﷺ) dispatched an army and he put 'Ali bin Abi Talib in charge of it. He left on the expedition and he entered upon a female slave. So four of the Companions of the Messenger of Allah (ﷺ) scolded him, and they made a pact saying: " [If] we meet the Messenger of Allah (ﷺ) we will inform him of what 'Ali did." When the Muslims returned from the journey, they would begin with the Messenger of Allah (ﷺ) and give him Salam, then they would go to their homes. So when the expedition arrived, they gave Salam to the Prophet (ﷺ), and one of the four stood saying: "O Messenger of Allah! Do you see that 'Ali bin Abi Talib did such and such." The Messenger of Allah (ﷺ) turned away from him. Then the second one stood and said as he said, and he turned away from him. Then the third stood before him, and said as he said, and he turned away from him. Then the fourth stood and said as they had said. The Messenger of Allah (ﷺ) faced him, and the anger was visible on his face, he said: "What do you want from 'Ali?! What do you want from 'Ali?! What do you want from 'Ali?! **Indeed 'Ali is from me, and I am from him**, and he is the ally of every believer after me."

Chapter 19. The Virtues Of ‘Alī Bin Abī Ṭālib, May Allāh Be Pleased With Him. It Is Said That He Has Two *Kunyah* : Abū Turāb, And Abūl-Ḥasan

(المعجم ١٩) - [بَابٌ] مَنَاقِبِ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُ يُقَالُ: وَلَهُ كُنْيَتَانِ: أَبُو تُرَابٍ وَأَبُو الْحَسَنِ (التحفة ٦٧)

3712. ‘Imrān bin Ḥuṣain narrated that the Messenger of Allāh ﷺ dispatched an army and he put ‘Alī bin Abī Ṭālib in charge of it. He left on the expedition and he entered upon a female slave. So four of the Companions of the Messenger of Allāh ﷺ scolded him, and they made a pact saying: “[If] we meet the Messenger of Allāh ﷺ we will inform him of what ‘Alī did.” When the Muslims returned from the journey, they would begin with the Messenger of Allāh ﷺ and give him *Salām*, then they would go to their homes. So when the expedition arrived, they gave *Salām* to the Prophet ﷺ, and one of the four stood saying: “O Messenger of Allāh! Do you see that ‘Alī bin Abī Ṭālib did such and such.” The Messenger of Allāh ﷺ turned away from him. Then the second one stood and said as he said, and he turned away from him. Then the third stood before him, and said as he said, and he turned away from him. Then the fourth stood and said as they had said. The Messenger of Allāh ﷺ faced him, and the anger was visible on his face, he said: “What do you want from ‘Alī?! What do you want from ‘Alī?! What do you want from ‘Alī?! Indeed ‘Alī is from me, and I am from him, and he is the ally of

٣٧١٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الضُّبَعِيُّ عَنْ يَزِيدَ الرِّشْكِ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللهِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: بَعَثَ رَسُولُ اللهِ ﷺ جَيْشًا وَاسْتَعْمَلَ عَلَيْهِمْ عَلِيَّ بْنَ أَبِي طَالِبٍ فَمَضَى فِي السَّرِيَّةِ فَأَصَابَ جَارِيَةً فَأَنْكَرُوا عَلَيْهِ وَتَعَاقَدَ أَرْبَعَةٌ مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ فَقَالُوا: [إِنْ] لَقِينَا رَسُولَ اللهِ ﷺ أَخْبَرْنَاهُ بِمَا صَنَعَ عَلِيٌّ. وَكَانَ الْمُسْلِمُونَ إِذَا رَجَعُوا مِنْ سَفَرٍ بَدَأُوا بِرَسُولِ اللهِ ﷺ فَسَلَّمُوا عَلَيْهِ ثُمَّ انْصَرَفُوا إِلَى رِحَالِهِمْ، فَلَمَّا قَدِمَتِ السَّرِيَّةُ سَلَّمُوا عَلَى النَّبِيِّ ﷺ، فَقَامَ أَحَدُ الأَرْبَعَةِ فَقَالَ: يَا رَسُولَ اللهِ! أَلَمْ تَرَ إِلَى عَلِيِّ ابْنِ أَبِي طَالِبٍ صَنَعَ كَذَا وَكَذَا. فَأَعْرَضَ عَنْهُ رَسُولُ اللهِ ﷺ: ثُمَّ قَامَ الثَّانِي فَقَالَ مِثْلَ مَقَالَتِهِ فَأَعْرَضَ عَنْهُ، ثُمَّ قَامَ إِلَيْهِ الثَّالِثُ فَقَالَ مِثْلَ مَقَالَتِهِ فَأَعْرَضَ عَنْهُ، ثُمَّ قَامَ الرَّابِعُ فَقَالَ مِثْلَ مَا قَالُوا فَأَقْبَلَ إِلَيْهِ رَسُولُ اللهِ ﷺ وَالغَضَبُ يُعْرَفُ فِي وَجْهِهِ فَقَالَ: «مَا تُرِيدُونَ مِنْ عَلِيٍّ، مَا تُرِيدُونَ مِنْ عَلِيٍّ، مَا تُرِيدُونَ مِنْ عَلِيٍّ؟ إِنَّ عَلِيًّا مِنِّي وَأَنَا مِنْهُ، وَهُوَ وَلِيُّ كُلِّ مُؤْمِنٍ مِنْ بَعْدِي».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ

every believer after me." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, and we do not know of it except as a narration of Ja'far bin Sulaimān.

غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ جَعْفَرِ بْنِ سُلَيْمَانَ.

تخريج: [إسناده حسن] وأخرجه النسائي في الكبرى، ح:٨٤٧٤ عن قتيبة به وصححه ابن حبان (الإحسان): ٦٨٩٠ والحاكم على شرط مسلم:٣/ ١١٠، ١١١.

Comments:

" 'Alī is from me and I am from him", is not only an indication of family link and relationship of son-in-law and father-in-law, but it is also to emphasize that his conduct and character resembles him. The Prophet ﷺ said the same thing for Julaibib Al-Ash'arī the member of the tribe of Banū Najiyah.

3713. Abū Sariḥah, or Zaid bin Arqam – Shu'bah had doubt – narrated, from the Prophet ﷺ: "For whomever I am his *Mawlā* then 'Alī is his *Mawalā*." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*. Shu'bah reported this *Ḥadīth* similarly, from Maimūn Abū 'Abdullāh, from Zaid bin Arqam from the Prophet ﷺ. Abū Sariḥah is Hudhaifah bin Asīd [Al-Ghifārī] the Companion of the Prophet ﷺ.

٣٧١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ قَالَ: سَمِعْتُ أَبَا الطُّفَيْلِ يُحَدِّثُ عَنْ أَبِي سَرِيحَةَ أَوْ زَيْدِ بْنِ أَرْقَمَ شَكَّ شُعْبَةُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ»

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. و[قَدْ] رَوَى شُعْبَةُ هٰذَا الْحَدِيثَ عَنْ مَيْمُونٍ أَبِي عَبْدِ اللهِ، عَنْ زَيْدِ بْنِ أَرْقَمَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ. وأَبُو سَرِيحَةَ هُوَ حُذَيْفَةُ بْنُ أَسِيدٍ [الغِفَارِيُّ] صَاحِبُ النَّبِيِّ ﷺ.

تخريج: [إسناده صحيح] وأخرجه أحمد في فضائل الصحابة:٢/ ٥٦٩، ح:٩٥٩ عن محمد بن جعفر به وهو حديث متواتر كما في كتب المتواترة، كتاب السيوطي، ح:١٠٠ الكناني، ح:٢٣٢ الزبيدي، ح:٦٩ * حديث شعبة: رواه أحمد:٤/ ٣٧٢ في مسنده والحديث رواه النسائي في الكبرى، ح:٨١٤٨ من حديث أبي الطفيل به مطولاً.

Comments:

As 'Alī's character and behaviour resembled the character and behaviour of the Prophet ﷺ, therefore 'Alī favored all those who were near and dear to the Prophet ﷺ. 'Alī helped and decleared his favor for Abū Bakr, 'Umar and 'Uthmān.

3714. 'Alī narrated that the Messenger of Allāh ﷺ said: "May Allāh have mercy upon Abū Bakr,

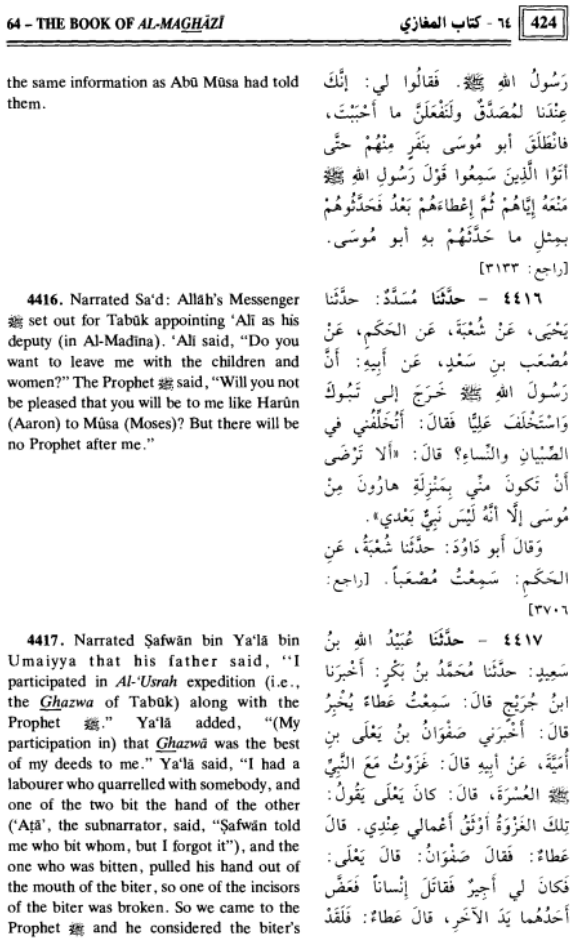
٣٧١٤ - حَدَّثَنَا أَبُو الْخَطَّابِ زِيَادُ بْنُ يَحْيَى الْبَصْرِيُّ: حَدَّثَنَا أَبُو عَتَّابٍ سَهْلُ بْنُ

2. Deputyship and authority

Hadith (Manzilat):
“You are to me as Harun was to Musa…”

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَرَجَ إِلَى تَبُوكَ، وَاسْتَخْلَفَ عَلِيًّا فَقَالَ أَتُخَلِّفُنِي فِي الصِّبْيَانِ وَالنِّسَاءِ قَالَ " أَلاَ تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلاَّ أَنَّهُ لَيْسَ نَبِيٌّ بَعْدِي ". وَقَالَ أَبُو دَاوُدَ حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ سَمِعْتُ مُصْعَبًا.

Narrated Sa`d: Allah's Messenger (ﷺ) set out for Tabuk. appointing `Ali as his deputy (in Medina). `Ali said, "Do you want to leave me with the children and women?" The Prophet (ﷺ) said, "**Will you not be pleased that you will be to me like Aaron to Moses? But there will be no prophet after me**."



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the same information as Abū Mūsa had told them.

رَسُولُ اللهِ ﷺ. فَقالُوا لِي: إِنَّكَ عِنْدَنا لَمُصَدَّقٌ ولَنَفْعَلَنَّ ما أَحْبَبْتَ، فانْطَلَقَ أبو مُوسَى بِنَفَرٍ مِنْهُمْ حَتَّى أَتَوُا الَّذِينَ سَمِعُوا قَوْلَ رَسُولِ اللهِ ﷺ مَنْعَهُ إِيَّاهُمْ ثُمَّ إِعْطاءَهُمْ بَعْدُ فَحَدَّثُوهُمْ بِمِثْلِ ما حَدَّثَهُمْ بِهِ أبو مُوسَى. [راجع: ٣١٣٣]

4416. Narrated Sa'd: Allāh's Messenger ﷺ set out for Tabūk appointing 'Alī as his deputy (in Al-Madīna). 'Alī said, "Do you want to leave me with the children and women?" The Prophet ﷺ said, "Will you not be pleased that you will be to me like Harūn (Aaron) to Mūsa (Moses)? But there will be no Prophet after me."

٤٤١٦ - **حدَّثَنَا** مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ شُعْبَةَ، عَنِ الحَكَمِ، عَنْ مُصْعَبِ بنِ سَعْدٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ إِلى تَبُوكَ وَاسْتَخْلَفَ عَلِيًّا فَقالَ: أَتُخَلِّفُني في الصِّبْيانِ والنِّساءِ؟ قالَ: «أَلا تَرْضَى أَنْ تَكونَ مِنِّي بِمَنْزِلَةِ هارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَيْسَ نَبِيٌّ بَعْدي».

وَقالَ أَبو دَاوُدَ: حدَّثَنا شُعْبَةُ، عَنِ الحَكَمِ: سَمِعْتُ مُصْعَباً. [راجع: ٣٧٠٦]

4417. Narrated Ṣafwān bin Ya'lā bin Umaiyya that his father said, "I participated in *Al-'Usrah* expedition (i.e., the *Ghazwa* of Tabūk) along with the Prophet ﷺ." Ya'lā added, "(My participation in) that *Ghazwā* was the best of my deeds to me." Ya'lā said, "I had a labourer who quarrelled with somebody, and one of the two bit the hand of the other ('Aṭā', the subnarrator, said, "Ṣafwān told me who bit whom, but I forgot it"), and the one who was bitten, pulled his hand out of the mouth of the biter, so one of the incisors of the biter was broken. So we came to the Prophet ﷺ and he considered the biter's

٤٤١٧ - **حدَّثَنَا** عُبَيْدُ اللهِ بنُ سَعِيدٍ: حدَّثَنا مُحَمَّدُ بنُ بَكْرٍ: أَخْبَرَنا ابنُ جُرَيْجٍ قالَ: سَمِعْتُ عَطاءً يُخْبِرُ قالَ: أَخْبَرَنِي صَفْوانُ بنُ يَعْلَى بنِ أُمَيَّةَ، عَنْ أَبِيهِ قالَ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ العُسْرَةَ، قالَ: كانَ يَعْلَى يَقُولُ: تِلْكَ الغَزْوَةُ أَوْثَقُ أَعْمالِي عِنْدِي. قالَ عَطاءٌ: فَقالَ صَفْوانُ: قالَ يَعْلَى: فَكانَ لِي أَجِيرٌ فَقاتَلَ إِنْساناً فَعَضَّ أَحَدُهُما يَدَ الآخَرِ، قالَ عَطاءٌ: فَلَقَدْ

Sahih al-Bukhari 4416 https://sunnah.com/bukhari:4416

3. Leadership qualities

Hadith:
“Tomorrow I will give the flag to a man who loves Allah and His Messenger…” (given to Ali at Khaybar)

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لأُعْطِيَنَّ الرَّايَةَ غَدًا رَجُلاً يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ " قَالَ فَبَاتَ النَّاسُ يَدُوكُونَ لَيْلَتَهُمْ أَيُّهُمْ يُعْطَاهَا فَلَمَّا أَصْبَحَ النَّاسُ غَدَوْا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم كُلُّهُمْ يَرْجُو أَنْ يُعْطَاهَا فَقَالَ " أَيْنَ عَلِيُّ بْنُ أَبِي طَالِبٍ ". فَقَالُوا يَشْتَكِي عَيْنَيْهِ يَا رَسُولَ اللَّهِ. قَالَ " فَأَرْسِلُوا إِلَيْهِ فَأْتُونِي بِهِ ". فَلَمَّا جَاءَ بَصَقَ فِي عَيْنَيْهِ، وَدَعَا لَهُ، فَبَرَأَ حَتَّى كَأَنْ لَمْ يَكُنْ بِهِ وَجَعٌ، فَأَعْطَاهُ الرَّايَةَ. فَقَالَ عَلِيٌّ يَا رَسُولَ اللَّهِ أُقَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا فَقَالَ " انْفُذْ عَلَى رِسْلِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الإِسْلاَمِ وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ مِنْ حَقِّ اللَّهِ فِيهِ، فَوَاللَّهِ لأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلاً وَاحِدًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ ".

Narrated Sahl bin Sa`d: Allah's Messenger (ﷺ) said, "**Tomorrow I will give the flag to a man with whose leadership Allah will grant (the Muslim) victory**." So the people kept on thinking the whole night as to who would be given the flag. The next morning the people went to Allah's Messenger (ﷺ) and every one of them hoped that he would be given the flag. The Prophet (ﷺ) said, "Where is `Ali bin Abi Talib?" The people replied, "He is suffering from eye trouble, O Allah's Messenger (ﷺ)." He said, "Send for him and bring him to me." So when `Ali came, the Prophet (ﷺ) spat in his eyes and invoked good on him, and be became alright as if he had no ailment. The Prophet (ﷺ) then gave him the flag. `Ali said, "O Allah's Messenger (ﷺ)! Shall I fight them (i.e. enemy) till they become like us?" The Prophet (ﷺ) said, "Proceed to them steadily till you approach near to them and then invite them to Islam and inform them of their duties towards Allah which Islam prescribes for them, for by Allah, if one man is guided on the right path (i.e. converted to Islam) through you, it would be better for you than (a great number of) red camels."

سَعْدٌ: قَدْ جَعَلْتُ أَمْرِي إِلى عَبْدِ الرَّحْمٰنِ ابن عَوْفٍ. فَقالَ عَبْدُ الرَّحْمٰنِ: أَيُّكما تَبَرَّأُ منْ هذَا الأَمْرِ فَنَجْعَلُهُ إِلَيْهِ واللهُ عَلَيْهِ وَكَذَا الإِسْلامُ لَيَنْظُرَنَّ أَفْضَلَهُم في نَفْسِهِ. فأُسْكِتَ الشَّيْخانِ، فَقالَ عَبْدُ الرَّحْمٰنِ: أَفَتَجْعَلُونَهُ إِلَيَّ واللهُ عَلَيَّ أَنْ لا آلُوَ عَنْ أَفْضَلِكُمْ؟ قالا: نَعَمْ. فأَخَذَ بِيَدِ أَحَدِهِمَا فَقالَ: لكَ قَرَابَةٌ منْ رَسُولِ اللهِ ﷺ والقَدَمُ في الإِسْلامِ ما قَدْ عَلِمْتَ، فاللهُ عَلَيْكَ لَئِنْ أَمَّرْتُكَ لَتَعْدِلَنَّ ولَئِنْ أَمَّرْتُ عُثمانَ لَتَسْمَعَنَّ ولَتُطِيعَنَّ؟ ثُمَّ خَلا بِالآخَرِ فَقالَ لَهُ مِثْلَ ذٰلكَ. فَلَمَّا أَخَذَ المِيثاقَ قالَ: ارْفَعْ يَدَكَ يا عُثمانُ، فَبايَعَهُ وَبايَعَ لَهُ عَليٌّ، ووَلَجَ أَهْلُ الدَّارِ فَبايَعُوهُ.

[راجع: ١٣٩٢]

my right to 'Alī." Ṭalḥa said, "I give up my right to 'Uthmān," Sa'd said, "I give up my right to 'Abdur-Raḥmān bin 'Aūf." 'Abdur-Raḥmān then said (to 'Uthmān and 'Alī), "Now which of you is willing to give up his right of candidacy so that he may choose the better of the two, bearing in mind that Allāh will be his witness and so will be Islām." So both the sheikhs (i.e., 'Uthmān and 'Alī) Kept silent. 'Abdur- Raḥmān said, "Will you both leave this matter to me, and I take Allāh as my Witness that I will not choose but the better of you?" They said, "Yes." So 'Abdur-Raḥmān took the hand of one of them (i.e., 'Alī) and said, "You are related to Allāh's Messenger ﷺ and one of the earliest Muslims, as you know well. So, I ask you by Allāh to promise that if I select you as a ruler you will do justice, and if I select 'Uthmān as a ruler, you will listen to him and obey him." Then he took the other (i.e., 'Uthmān) aside and said the same to him. When 'Abdur-Raḥmān secured (their agreement to) this covenant, he said, "O 'Uthmān! Raise your hand." So he (i.e., 'Abdur-Raḥmān) gave him (i.e., 'Uthmān) the *Bai'a* (pledge), and then 'Alī gave him the *Bai'a* and then all the people of Al-Madīna gave him the *Bai'a*.

(٩) بابُ مَناقِبِ عَليِّ بنِ أَبي طالبٍ القُرَشِيِّ الهَاشِميِّ أَبي الحَسَنِ رَضِيَ اللهُ عَنْهُ

(9) CHAPTER. The merits of 'Alī bin Abī Ṭālib Al-Qurashī Al-Hāshimī, Abul-Ḥasan رَضِيَ اللهُ عَنْهُ.

وقالَ النَّبِيُّ ﷺ لِعليٍّ: «أَنْتَ مِنِّي وأَنَا مِنْكَ».

وقالَ عُمَرُ: تُوُفِّيَ رَسُولُ اللهِ ﷺ وهُوَ عَنْهُ رَاضٍ.

The Prophet ﷺ said to 'Alī, "You are from me and I am from you." 'Umar said (about 'Alī), "Before Allāh's Messenger ﷺ died, he had been pleased with him."

٣٧٠١ - حدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ:

3701. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Tomorrow I will

give the flag to a man with whose leadership Allāh will grant (the Muslims) victory." So the people kept on thinking the whole night as to who would be given the flag. The next morning the people went to Allāh's Messenger ﷺ and everyone of them hoped that he would be given the flag. The Prophet ﷺ said, "Where is 'Alī bin Abī Ṭālib?" The people replied, "He is suffering from eye trouble, O Allāh's Messenger". He said, "Send for him and bring him to me." So when 'Alī came, the Prophet ﷺ spat in his eyes and invoked good on him, and he became alright as if he had had no ailment. The Prophet ﷺ then gave him the flag. 'Alī said, "O Allāh's Messenger! Shall I fight them (i.e., enemy) till they become like us?" The Prophet ﷺ said, "Proceed to them steadily till you approach near to them and then invite them to Islām, and inform them of their duties towards Allāh which Islām prescribed for them, for by Allāh, if one man is guided on the right path (i.e., converted to Islām) through you it would be better for you than (a great number of) red camels."

حدَّثَنا عَبْدُ العَزِيزِ، عَنْ أَبِي حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «لأُعْطِيَنَّ الرَّايَةَ غَداً رَجُلاً يَفْتَحُ اللهُ عَلى يَدَيْهِ»، قالَ: فَباتَ النَّاسُ يَدُوكُونَ لَيْلَتَهُمْ أَيُّهُمْ يُعْطاها، فَلَمَّا أَصْبَحَ النَّاسُ غَدَوْا عَلى رَسُولِ اللهِ ﷺ كُلُّهُمْ يَرْجُونَ أَنْ يُعْطاها، فَقالَ: «أَيْنَ عَلِيُّ بنُ أَبِي طالِبٍ؟» فَقالُوا: يَشْتَكِي عَيْنَيْهِ يا رَسُولَ اللهِ. قالَ: «فأَرْسِلُوا إِلَيْهِ فَأْتُونِي بِهِ». فَلَمَّا جاءَ بَصَقَ في عَيْنَيْهِ فَدَعا لَهُ، فَبَرأَ حتَّى كَأَنْ لَمْ يَكُنْ بِهِ وجَعٌ، فأَعْطاهُ الرَّايَةَ. فَقالَ عَلِيٌّ: يا رَسُولَ اللهِ، أُقاتِلُهُمْ حتَّى يَكُونُوا مِثْلَنا؟ فَقالَ: «انْفُذْ عَلى رِسْلِكَ حتَّى تَنزِلَ بِساحَتِهِمْ ثُمَّ ادْعُهُمْ إِلى الإِسْلامِ، وأَخْبِرْهُمْ بِما يَجِبُ عَلَيهِمْ مِنْ حَقِّ اللهِ فِيهِ. فَوَاللهِ لأَنْ يَهْدِيَ اللهُ بِكَ رَجُلاً واحِداً خَيرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ». [راجع: ٢٩٤٢]

3702. Narrated Salama: 'Alī happened to stay behind the Prophet ﷺ and (did not join him) during the battle of Khaibar for he was having eye trouble. Then he said, "How could I remain behind Allāh's Messenger?" So, 'Alī set out following the Prophet ﷺ. When it was the eve of the day in the morning of which Allāh helped (the Muslims) to conquer it, Allāh's Messenger ﷺ said, "I will give the flag (to a man), or tomorrow a man whom Allāh and His Messenger love will take the flag," or said, "A man who loves

٣٧٠٢ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا حاتِمٌ، عَنْ يَزِيدَ بنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ قالَ: كانَ عَلِيٌّ قَدْ تَخَلَّفَ عَنِ النَّبِيِّ ﷺ في خَيْبَرَ وكانَ بِهِ رَمَدٌ، فَقالَ: أَنا أَتَخَلَّفُ عَنْ رَسُولِ اللهِ ﷺ؟ فَخَرَجَ عَلِيٌّ فَلَحِقَ بِالنَّبِيِّ ﷺ فَلَمَّا كانَ مَساءُ اللَّيْلَةِ التي فَتَحَها اللهُ في صَباحِها قالَ رَسُولُ اللهِ ﷺ:

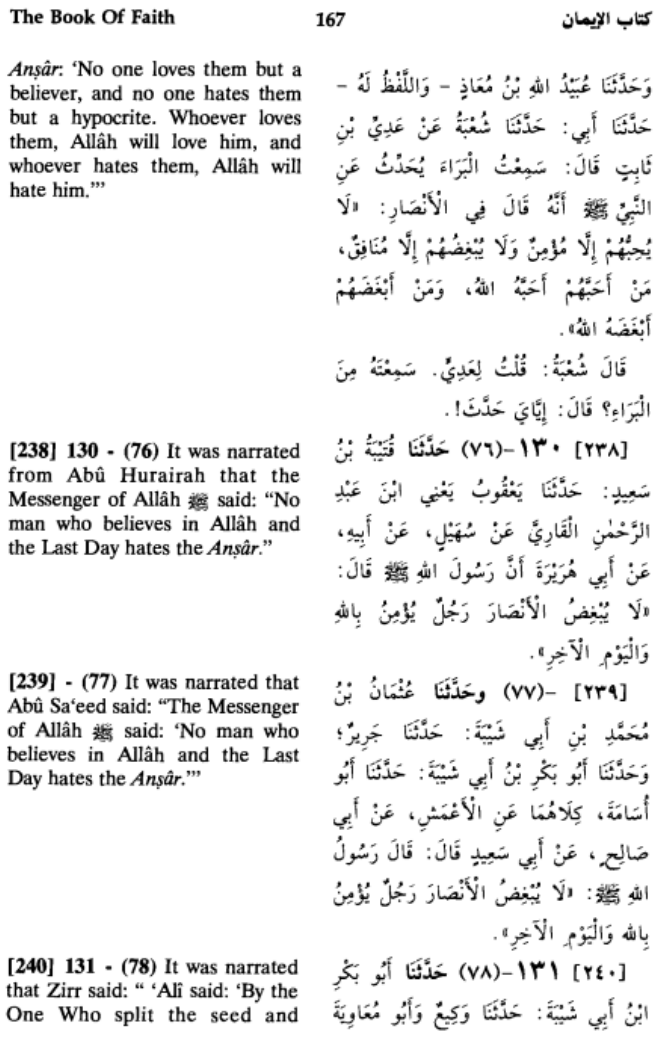
Sahih al-Bukhari 3701 https://sunnah.com/bukhari:3701

4. Spiritual rank and virtue

Hadith:
“No one loves Ali except a believer, and no one hates him except a hypocrite.”

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، وَأَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، ح وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، - وَاللَّفْظُ لَهُ - أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ زِرٍّ، قَالَ قَالَ عَلِيٌّ وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ إِنَّهُ لَعَهْدُ النَّبِيِّ الأُمِّيِّ صلى الله عليه وسلم إِلَىَّ أَنْ لاَ يُحِبَّنِي إِلاَّ مُؤْمِنٌ وَلاَ يُبْغِضَنِي إِلاَّ مُنَافِقٌ .

Zirr reported: 'Ali observed: By Him Who split up the seed and created something living, the Apostle (may peace and blessings be upon him) gave me a promise that **no one but a believer would love me, and none but a hypocrite would nurse grudge against me**.



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Anṣâr: ‘No one loves them but a believer, and no one hates them but a hypocrite. Whoever loves them, Allâh will love him, and whoever hates them, Allâh will hate him.’”

وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ قَالَ: سَمِعْتُ الْبَرَاءَ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ فِي الْأَنْصَارِ: «لَا يُحِبُّهُمْ إِلَّا مُؤْمِنٌ وَلَا يُبْغِضُهُمْ إِلَّا مُنَافِقٌ، مَنْ أَحَبَّهُمْ أَحَبَّهُ اللهُ، وَمَنْ أَبْغَضَهُمْ أَبْغَضَهُ اللهُ».

قَالَ شُعْبَةُ: قُلْتُ لِعَدِيٍّ. سَمِعْتَهُ مِنَ الْبَرَاءِ؟ قَالَ: إِيَّايَ حَدَّثَ!.

[238] 130 - (76) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “No man who believes in Allâh and the Last Day hates the *Anṣâr*.”

[٢٣٨] ١٣٠-(٧٦) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمٰنِ الْقَارِيَّ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يُبْغِضُ الْأَنْصَارَ رَجُلٌ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ».

[239] - (77) It was narrated that Abû Sa‘eed said: “The Messenger of Allâh ﷺ said: ‘No man who believes in Allâh and the Last Day hates the *Anṣâr*.’”

[٢٣٩] -(٧٧) وَحَدَّثَنَا عُثْمَانُ بْنُ مُحَمَّدِ بْنِ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، كِلَاهُمَا عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يُبْغِضُ الْأَنْصَارَ رَجُلٌ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ».

[240] 131 - (78) It was narrated that Zirr said: “ ‘Alî said: ‘By the One Who split the seed and

[٢٤٠] ١٣١-(٧٨) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ

created the soul, the [unlettered] Prophet ﷺ affirmed to me: "No one loves me except a believer and no one hates me except a hypocrite."

عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ زِرٍّ قَالَ: قَالَ عَلِيٌّ: وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ إِنَّهُ لَعَهِدَ النَّبِيُّ [الْأُمِّيُّ] ﷺ إِلَيَّ: «أَنْ لَا يُحِبَّنِي إِلَّا مُؤْمِنٌ، وَلَا يُبْغِضَنِي إِلَّا مُنَافِقٌ».

Chapter 34. Clarifying That Faith Decreases With Shortcomings In Obedience, And The Word *Kufr* May Be Used With Regard To Matters Other Than Disbelief In Allâh, Such As Ingratitude For Blessings And Not Fulfilling One's Duties

(المعجم ٣٤) - (بَابُ بيان نقصان الإيمان بنقص الطاعات، وبيان إطلاق لفظ الكفر على غير الكفر بالله، ككفر النعمة والحقوق)

(التحفة ٣٣)

[241] 132 - (79) It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "O women, give in charity and pray a great deal for forgiveness, for I have seen that you are the majority of the people of the Fire." A wise woman among them said: "Why is it, O Messenger of Allâh, that we are the majority of the people of the Fire?" He said: "You curse a great deal and are ungrateful (*Takfurna*) to your husbands. I have never seen anyone so deficient in intellect and religion, more overwhelming to a man of wisdom and reason

[٢٤١] ١٣٢-(٧٩) حَدَّثَنَا مُحَمَّدُ ابْنُ رُمْحٍ بْنِ الْمُهَاجِرِ الْمِصْرِيُّ: أَخْبَرَنَا اللَّيْثُ عَنِ ابْنِ الْهَادِ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «يَا مَعْشَرَ النِّسَاءِ! تَصَدَّقْنَ وَأَكْثِرْنَ الْاِسْتِغْفَارَ، فَإِنِّي رَأَيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ» فَقَالَتِ امْرَأَةٌ مِنْهُنَّ، جَزْلَةٌ: وَمَا لَنَا يَا رَسُولَ اللهِ أَكْثَرَ أَهْلِ النَّارِ! قَالَ: «تُكْثِرْنَ اللَّعْنَ، وَتَكْفُرْنَ الْعَشِيرَ، مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَدِينٍ أَغْلَبَ لِذِي لُبٍّ مِنْكُنَّ» قَالَتْ: يَا

Sahih Muslim 78 https://sunnah.com/muslim:78

5. Support in mission

Hadith:
At Khaybar, Ali led the army and achieved victory.

- ،حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ أَبِي حَازِمٍ - عَنْ أَبِي، حَازِمٍ عَنْ سَهْلٍ، ح وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَاللَّفْظُ هَذَا - حَدَّثَنَا يَعْقُوبُ، - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ - عَنْ أَبِي حَازِمٍ، أَخْبَرَنِي سَهْلُ بْنُ سَعْدٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ يَوْمَ خَيْبَرَ " لأُعْطِيَنَّ هَذِهِ الرَّايَةَ رَجُلاً يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ يُحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ " . قَالَ فَبَاتَ النَّاسُ يَدُوكُونَ لَيْلَتَهُمْ أَيُّهُمْ يُعْطَاهَا - قَالَ - فَلَمَّا أَصْبَحَ النَّاسُ غَدَوْا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم كُلُّهُمْ يَرْجُونَ أَنْ يُعْطَاهَا فَقَالَ " أَيْنَ عَلِيُّ بْنُ أَبِي طَالِبٍ " . فَقَالُوا هُوَ يَا رَسُولَ اللَّهِ يَشْتَكِي عَيْنَيْهِ - قَالَ - فَأَرْسَلُوا إِلَيْهِ فَأُتِيَ بِهِ فَبَصَقَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي عَيْنَيْهِ وَدَعَا لَهُ فَبَرَأَ حَتَّى كَأَنْ لَمْ يَكُنْ بِهِ وَجَعٌ فَأَعْطَاهُ الرَّايَةَ فَقَالَ عَلِيٌّ يَا رَسُولَ اللَّهِ أُقَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا . فَقَالَ " انْفُذْ عَلَى رِسْلِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ ثُمَّ ادْعُهُمْ إِلَى الإِسْلاَمِ وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ مِنْ حَقِّ اللَّهِ فِيهِ فَوَاللَّهِ لأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلاً وَاحِدًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ ".

Sahl b. Sa'd reported that Allah's Messenger (ﷺ) said on the Day of Khaibar: **I would certainly give this standard to a person at whose hand Allah would grant victory and who loves Allah and His Messenger and Allah and His Messenger love him also**. The people spent the night thinking as to whom it would be given. When it was morning the people hastened to Allah's Messenger (ﷺ) all of them hoping that that would be given to him. He (the Holy Prophet) said: Where is 'Ali b. Abu Talib? They said: Allah's Messenger, his eyes are sore. He then sent for him and he was brought and Allah's Messenger (ﷺ) applied saliva to his eyes and invoked blessings and he was all right, as if he had no ailment at all, and conferred upon him the standard. 'Ali said: Allah's Messenger, I will fight them until they are like us. Thereupon he (the Holy Prophet) said: Advance cautiously until you reach their open places, thereafter invite them to Islam and inform them what is obligatory for them from the rights of Allah, for, by Allah, if Allah guides aright even one person through you that is better for you than to possess the most valuable of the camels.

Sahih Muslim 2406 https://sunnah.com/muslim:2406

6. Brotherhood and trust

Hadith:
The Prophet made Ali his brother (Mu’akhah narration).

حَدَّثَنَا يُوسُفُ بْنُ مُوسَى الْقَطَّانُ الْبَغْدَادِيُّ، قَالَ حَدَّثَنَا عَلِيُّ بْنُ قَادِمٍ، قَالَ حَدَّثَنَا عَلِيُّ بْنُ صَالِحِ بْنِ حَيٍّ، عَنْ حَكِيمِ بْنِ

جُبَيْرٍ، عَنْ جُمَيْعِ بْنِ عُمَيْرٍ التَّيْمِيِّ، عَنِ ابْنِ عُمَرَ، قَالَ آخَى رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنَ أَصْحَابِهِ فَجَاءَ عَلِيٌّ تَدْمَعُ عَيْنَاهُ فَقَالَ يَا رَسُولَ اللَّهِ آخَيْتَ بَيْنَ أَصْحَابِكَ وَلَمْ تُؤَاخِ بَيْنِي وَبَيْنَ أَحَدٍ . فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَنْتَ أَخِي فِي الدُّنْيَا وَالآخِرَةِ " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ . وَفِي الْبَابِ عَنْ زَيْدِ بْنِ أَبِي أَوْفَى.

Narrated Ibn 'Umar: that the Messenger of Allah (ﷺ) made bonds of brotherhood among his Companions. So 'Ali came crying saying: "O Messenger of Allah! You have made a bond of brotherhood among your Companions, but you have not made a bond of brotherhood with me and anyone." So the Messenger of Allah (ﷺ) said to him: "**I am your brother, in this life and the next**."

Chapter (...) 'Alī Is From Me And I Am From 'Alī

(المعجم . . .) - بَابٌ: [عَلِيٌّ مِنِّي وَأَنَا مِنْ عَلِيٍّ] (التحفة ٧١)

3719. Ḥubshī bin Junādah narrated that the Messenger of Allāh ﷺ said: "'Alī is from me and I am from 'Alī. And none should represent me except myself or 'Alī." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*.

٣٧١٩ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ حُبْشِيِّ بْنِ جُنَادَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «عَلِيٌّ مِنِّي وأَنَا مِنْ عَلِيٍّ وَلَا يُؤَدِّي عَنِّي إِلَّا أَنَا أَوْ عَلِيٌّ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

تخريج: [**حسن**] وأخرجه ابن ماجه، المقدمة، فضل علي بن أبي طالب رضي الله عنه، ح:١١٩ عن إسماعيل بن موسى به، ورواه إسرائيل وغيره عن أبي إسحاق وصرح بالسماع.

Comments:

In Arab society it was customary that if some tribe wanted to break a treaty, the head of the tribe had to do this job himself or some near relative had to be appointed to accomplish this work. When *Sūrat Barā'* was revealed and it was commanded that the treaty between the Prophet ﷺ and the *Mushrikūn* of Makkah be broken or kept for sometime, the Prophet (ﷺ) in 9 A.H., had already made Abū Bakr the leader of the *Ḥajj* party and the party had left for Makkah. The *Sūrah* was revealed after their departure from Al-Madīnah, so the Prophet ﷺ sent 'Alī, as the custom of the day, to deliver the message to the people of Makkah, but Abū Bakr kept his position as the leader of the *Ḥajj* party.

3720. Ibn 'Umar narrated that the Messenger of Allāh ﷺ made bonds of brotherhood among his Companions. So 'Alī came crying saying: "O Messenger of Allāh! You have made a bond of brotherhood among your Companions, but you have not made a bond of brotherhood with me and anyone." So the Messenger of Allāh ﷺ said to him: "I am your brother, in this life and the next." (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*. And there is

٣٧٢٠ - حَدَّثَنَا يُوسُفُ بْنُ مُوسَى القَطَّانُ البَغْدَادِيُّ: حَدَّثَنَا عَلِيُّ بْنُ قَادِمٍ: حَدَّثَنَا عَلِيُّ بْنُ صَالِحِ بْنِ حَيٍّ عَنْ حَكِيمِ بْنِ جُبَيْرٍ، عَنْ جَمِيعِ ابْنِ عُمَيْرٍ التَّيْمِيِّ، عَنِ ابْنِ عُمَرَ قَالَ: آخَى رَسُولُ اللهِ ﷺ بَيْنَ أَصْحَابِهِ فَجَاءَ عَلِيٌّ تَدْمَعُ عَيْنَاهُ فَقَالَ: يَا رَسُولَ اللهِ! آخَيْتَ بَيْنَ أَصْحَابِكَ وَلَمْ تُؤَاخِ بَيْنِي وَبَيْنَ أَحَدٍ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «أَنْتَ أَخِي فِي الدُّنْيَا والآخِرَةِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

وفِيهِ عَنْ زَيْدِ بْنِ أَبِي أَوْفَى.

something about it from Zaid bin Abī Awfā.

تخريج: **[إسناده ضعيف]** وأخرجه الحاكم: ٣/ ١٤ من حديث علي بن قادم به وقال الذهبي: "جميع اتهم" وحكيم بن جبير ضعيف" * وفي الباب عن زيد بن أبي أوفى [الطبراني: ٥/ ٢٢٠، ٢٢١، ح: ٥١٤٦].

Comments:

The event of the "Bond of Brotherhood" occurred after the emigration to Al-Madīnah.

Chapter (...) The *Ḥadīth* About The Bird Which The Prophet ﷺ Supplicated That the Most Beloved of Creation To Allāh Eat With Him

(المعجم . . .) - بَابُ [حَدِيثِ الطَّيْرِ الَّذِي دَعَا النَّبِيُّ ﷺ أَنْ يَأْكُلَ مَعَهُ أَحَبُّ الْخَلْقِ إِلَى اللهِ] (التحفة ٧٢)

3721. Anas bin Mālik said: "There was a bird with the Prophet ﷺ, so he said: 'O Allāh, send to me the most beloved of Your creatures to eat this bird with me.' So 'Alī came and ate with him." (*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it as a narration of As-Suddī, except through this route. And this *Ḥadīth* has been related through more than one route from Anas.

['Eīsā bin 'Amr is from Al-Kūfah] and As-Suddī's name is 'Ismā'īl bin 'Abdur-Raḥmān (narrators in the chain), and lived during the time of Anas bin Mālik, and he saw Al-Ḥusain bin 'Alī. [Shu'bah, Sufyān Ath-Thawrī and Zā'idah considered him trustworthy, and Yaḥyā bin Sa'eed Al-Qaṭṭān considered him trustworthy as well.]

٣٧٢١ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا عُبَيْدُاللهِ بْنُ مُوسَى عَنْ عِيسَى بْنِ عُمَرَ، عَنِ السُّدِّيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ عِنْدَ النَّبِيِّ ﷺ طَيْرٌ فَقَالَ: «اللَّهُمَّ ائْتِنِي بِأَحَبِّ خَلْقِكَ إِلَيْكَ يَأْكُلُ مَعِي هٰذَا الطَّيْرَ» فَجَاءَ عَلِيٌّ فَأَكَلَ مَعَهُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ السُّدِّيِّ إِلَّا مِنْ هٰذَا الوَجْهِ وَقَدْ رُوِيَ هٰذَا الحَدِيثُ مِنْ غَيْرِ وَجْهٍ عَنْ أَنَسٍ. [وعِيسَى بْنُ عُمَرَ هُوَ كُوفِيٌّ] وَالسُّدِّيُّ اسْمُهُ إِسْمَاعِيلُ بْنُ عَبْدِ الرَّحْمٰنِ وقَدْ أَدْرَكَ أَنَسَ بْنَ مَالِكٍ وَرَأَى الْحُسَيْنَ بْنَ عَلِيٍّ. [وثَّقَهُ شُعْبَةُ وَسُفْيَانُ الثَّوْرِيُّ وزَائِدَةُ ووَثَّقَهُ يَحْيَى بْنُ سَعِيدٍ القَطَّانُ].

تخريج: **[حسن]** وأخرجه النسائي في خصائص علي: ١٠ من حديث عيسى بن عمر القاري به وله شواهد عند ابن عدي: ٢/ ٥٧٠ وغيره ورواه حاتم بن الليث عن عبيدالله بن موسى به (العلل المتناهية: ١/ ٢٢٧، ح: ٣٦٣) وللحديث طرق عند البخاري في التاريخ الكبير: ٢/ ٣ وغيره وله شاهد قوي عند أبي يعلى ومنه نقله في البداية والنهاية: ٧/ ٣٦٣.

Jami` at-Tirmidhi 3720 https://sunnah.com/tirmidhi:3720

7. Eligibility / closeness to succession (interpretive)

Hadith:
“For whoever I am his Mawla, Ali is his Mawla.”

،حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، قَالَ سَمِعْتُ أَبَا الطُّفَيْلِ يُحَدِّثُ عَنْ أَبِي سَرِيحَةَ، أَوْ زَيْدِ بْنِ أَرْقَمَ شَكَّ شُعْبَةُ - عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ كُنْتُ مَوْلاَهُ فَعَلِيٌّ مَوْلاَهُ " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ . وَقَدْ رَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ مَيْمُونٍ أَبِي عَبْدِ اللَّهِ عَنْ زَيْدِ بْنِ أَرْقَمَ عَنِ النَّبِيِّ صلى الله عليه وسلم . وَأَبُو سَرِيحَةَ هُوَ حُذَيْفَةُ بْنُ أَسِيدٍ صَاحِبُ النَّبِيِّ صلى الله عليه وسلم .

Narrated Abu Sarihah, or Zaid bin Arqam - Shu'bah had doubt: from the Prophet (ﷺ): "**For whomever I am his Mawla then 'Ali is his Mawla**."

every believer after me." (***Ḥasan***)
[Abū ʻĪsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, and we do not know of it except as a narration of Jaʻfar bin Sulaimān.

غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ جَعْفَرِ بْنِ سُلَيْمَانَ.

تخريج: [إسناده حسن] وأخرجه النسائي في الكبرى، ح:٨٤٧٤ عن قتيبة به وصححه ابن حبان (الإحسان): ٦٨٩٠ والحاكم على شرط مسلم:٣/ ١١٠، ١١١.

Comments:
" ʻAlī is from me and I am from him", is not only an indication of family link and relationship of son-in-law and father-in-law, but it is also to emphasize that his conduct and character resembles him. The Prophet ﷺ said the same thing for Julaibib Al-Ashʻarī the member of the tribe of Banū Najiyah.

3713. Abū Sariḥah, or Zaid bin Arqam – Shuʻbah had doubt – narrated, from the Prophet ﷺ: "For whomever I am his *Mawlā* then ʻAlī is his *Mawalā*." (***Ṣaḥīḥ***)
[Abū ʻĪsā said:] This *Ḥadīth* is *Ḥasan Gharīb*. Shuʻbah reported this *Ḥadīth* similarly, from Maimūn Abū ʻAbdullāh, from Zaid bin Arqam from the Prophet ﷺ. Abū Sariḥah is Hudhaifah bin Asīd [Al-Ghifārī] the Companion of the Prophet ﷺ.

٣٧١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ قَالَ: سَمِعْتُ أَبَا الطُّفَيْلِ يُحَدِّثُ عَنْ أَبِي سَرِيحَةَ أَوْ زَيْدِ بْنِ أَرْقَمَ شَكَّ شُعْبَةُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ» [قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. و[قَدْ] رَوَى شُعْبَةُ هٰذَا الْحَدِيثَ عَنْ مَيْمُونٍ أَبِي عَبْدِ اللهِ، عَنْ زَيْدِ بْنِ أَرْقَمَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ. وأَبُو سَرِيحَةَ هُوَ حُذَيْفَةُ بْنُ أَسِيدٍ [الغِفَارِيُّ] صَاحِبُ النَّبِيِّ ﷺ.

تخريج: [إسناده صحيح] وأخرجه أحمد في فضائل الصحابة:٢/ ٥٦٩، ح:٩٥٩ عن محمد بن جعفر به وهو حديث متواتر كما في كتب المتواترة، كتاب السيوطي، ح:١٠٠ الكناني، ح:٢٣٢ الزبيدي، ح:٦٩ * حديث شعبة: رواه أحمد:٤/ ٣٧٢ في مسنده والحديث رواه النسائي في الكبرى، ح:٨١٤٨ من حديث أبي الطفيل به مطولاً.

Comments:
As ʻAlī's character and behaviour resembled the character and behaviour of the Prophet ﷺ, therefore ʻAlī favored all those who were near and dear to the Prophet ﷺ. ʻAlī helped and decleared his favor for Abū Bakr, ʻUmar and ʻUthmān.

3714. ʻAlī narrated that the Messenger of Allāh ﷺ said: "May Allāh have mercy upon Abū Bakr,

٣٧١٤ - حَدَّثَنَا أَبُو الْخَطَّابِ زِيَادُ بْنُ يَحْيَى الْبَصْرِيُّ: حَدَّثَنَا أَبُو عَتَّابٍ سَهْلُ بْنُ

Jami` at-Tirmidhi 3713 https://sunnah.com/tirmidhi:3713

8. Knowledge and wisdom

Hadith:
“I am the city of knowledge and Ali is its gate.”
(graded weak by many Sunni scholars)

حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ الرُّومِيِّ، قَالَ حَدَّثَنَا شَرِيكٌ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ، عَنِ الصُّنَابِحِيِّ، عَنْ عَلِيٍّ، رضى الله عنه قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَنَا دَارُ الْحِكْمَةِ وَعَلِيٌّ بَابُهَا " . هَذَا حَدِيثٌ غَرِيبٌ مُنْكَرٌ . وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ شَرِيكٍ وَلَمْ يَذْكُرُوا فِيهِ عَنِ الصُّنَابِحِيِّ وَلاَ نَعْرِفُ هَذَا الْحَدِيثَ عَنْ احِدٍ مِنَ الثِّقَاتِ غير شَرِيكٍ . وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ .

Narrated 'Ali: **that the Messenger of Allah (ﷺ) said: "I am the house of wisdom, and 'Ali is its door**."

Comments:

It is reported in *Ṣaḥīḥ* narrations that the Prophet ﷺ loved ‘Alī more than anyone else. Replying to a question of ‘Amr bin Al-‘Āṣ the Prophet ﷺ said that Aishah was his beloved and she was more dear to him then anyone else, and among the men; her father, and then ‘Umar. (*Fatḥ Al-Bārī* v. 7. p. 24.)

3722. ‘Alī said: “When I would ask the Messenger of Allāh ﷺ, he would give me, and when I would be silent, he would initiate (speech or giving) with me.” (***Ḥasan***)
[He said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route.

٣٧٢٢ - حَدَّثَنَا خَلَّادُ بْنُ أَسْلَمَ الْبَغْدَادِيُّ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ: أَخْبَرَنَا عَوْفٌ عَنْ عَبْدِاللهِ بْنِ عَمْرِو بْنِ هِنْدٍ الْجَمَلِيِّ قَالَ: قَالَ عَلِيٌّ: كُنْتُ إِذَا سَأَلْتُ رَسُولَ اللهِ ﷺ أَعْطَانِي وَإِذَا سَكَتُّ ابْتَدَأَنِي.
[قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

تخريج: [حسن] وأخرجه النسائي في خصائص علي:١١٩ من حديث عوف به وعبدالله بن عمرو بن هند صرح بالسماع عند الحاكم:٣/١٢٥ وصححه على شرط الشيخين ووافقه الذهبي وسيأتي:٣٧٢٩.

Comments:

It means that the Prophet ﷺ never ignored him, and always cared for him.

Chapter (...) A *Gharīb Ḥadīth*: “I Am The House Of Wisdom And ‘Alī Is Its Door”

3723. ‘Alī narrated that the Messenger of Allāh ﷺ said: “I am the house of wisdom, and ‘Alī is its door.” (***Da‘īf***)
[He said:] This *Ḥadīth* is *Gharīb Munkar*. Some of them reported this *Ḥadīth* from Sharīk, and they did not mention “from Aṣ-Ṣunābiḥī” in it. And we do not know this *Ḥadīth* from any of the trustworthy narrators except for Sharīk. And there is something on this topic from Ibn ‘Abbās.

(المعجم . . .) - بَابٌ: [حَدِيثٌ غَرِيبٌ: أَنَا دَارُ الْحِكْمَةِ وَعَلِيٌّ بَابُهَا] (التحفة ٧٣)

٣٧٢٣ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى: أَخْبَرَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ الرُّومِيُّ: حَدَّثَنَا شَرِيكٌ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ، عَنِ الصُّنَابِحِيِّ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَنَا دَارُ الْحِكْمَةِ وَعَلِيٌّ بَابُهَا».
[قَالَ:] هٰذَا حَدِيثٌ غَرِيبٌ مُنْكَرٌ رَوَى بَعْضُهُمْ هٰذَا الحَدِيثَ عَنْ شَرِيكٍ وَلَمْ يَذْكُرُوا فِيهِ عَنِ الصُّنَابِحِيِّ وَلَا نَعْرِفُ هٰذَا الْحَدِيثَ عَنْ أَحَدٍ مِنَ الثِّقَاتِ غَيْرَ شَرِيكٍ. وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ.

تخريج: [**إسناده ضعيف**] وأخرجه ابن الجوزي في الموضوعات: ١/ ٣٤٩ من حديث محمد ابن عمر بن الرومي به وله شواهد كلها ضعيفة * شريك لم يثبت تصريح سماعه، رواه عنه عبدالحميد بن بحر وكان يسرق الحديث * وفي الباب عن ابن عباس [الحاكم: ٣/ ١٢٦، ١٢٧ وابن الجوزي في الموضوعات: ١/ ٣٥٠].

Comments:

All the esteemed, and honored. Companions are doors to the knowledge of the Prophet ﷺ, 'Alī was door to the knowledge of justice.

٣٧٢٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ بُكَيْرِ بْنِ مِسْمَارٍ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ قَالَ: أَمَرَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ سَعْدًا فَقَالَ: مَا مَنَعَكَ أَنْ تَسُبَّ أَبَا تُرَابٍ؟ قَالَ: أَمَّا مَا ذَكَرْتُ ثَلَاثًا قَالَهُنَّ رَسُولُ اللهِ ﷺ فَلَنْ أَسُبَّهُ لَأَنْ تَكُونَ لِي وَاحِدَةٌ مِنْهُنَّ أَحَبَّ إِلَيَّ مِنْ حُمْرِ النَّعَمِ، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ لِعَلِيٍّ وخَلَفَهُ فِي بَعْضِ مَغَازِيهِ؟ فَقَالَ لَهُ عَلِيٌّ: يا رَسُولَ اللهِ! تَخْلُفُنِي مَعَ النِّسَاءِ والصِّبْيَانِ؟ فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نُبُوَّةَ بَعْدِي». وَسَمِعْتُهُ يَقُولُ يَوْمَ خَيْبَرَ: «لَأُعْطِيَنَّ الرَّايَةَ رَجُلًا يُحِبُّ اللهَ وَرَسُولَهُ وَيُحِبُّهُ اللهُ وَرَسُولُهُ». قَالَ: فَتَطَاوَلْنَا لَهَا فَقَالَ: «ادْعُوا لِي عَلِيًّا»، قَالَ: فَأَتَاهُ وَبِهِ رَمَدٌ فَبَصَقَ فِي عَيْنِهِ فَدَفَعَ الرَّايَةَ إِلَيْهِ فَفَتَحَ اللهُ عَلَيْهِ وَأُنْزِلَتْ هَذِهِ الآيَةُ: ﴿نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ﴾ الآية [آل عمران: ٦١] دَعَا رَسُولُ اللهِ ﷺ عَلِيًّا وَفَاطِمَةَ وَحَسَنًا وَحُسَيْنًا فَقَالَ: «اللَّهُمَّ هَؤُلَاءِ أَهْلِي».

3724. 'Āmir bin Sa'd bin Abī Waqqāṣ narrated from his father, saying: "Mu'āwiyah bin Abū Sufyān ordered Sa'd, saying: 'What prevented you from reviling Abū Turāb?' He said: 'Three things that I remember from the Messenger of Allāh ﷺ prevent me from reviling him. That I should have even one of those things is more beloved to me than red camels. I heard the Messenger of Allāh ﷺ speaking to 'Alī, and he had left him behind in one of his battles. So 'Alī said to him: "O Messenger of Allāh! You leave me behind with the women and children?" So the Messenger of Allāh ﷺ said to him: "Are you not pleased that you should be in the position with me that Hārūn was with Mūsā? Except that there is no Prophethood after me?" And on the Day of (the battle of) Khaibar, I heard him saying: "I shall give the banner to a man who loves Allāh and His Messenger, and Allāh and His Messenger love him." So we all waited for that, then he said: "Call 'Alī for me.'" He said: 'So he came to him, and he had been suffering from *Ramad*,[1] so he (ﷺ) put spittle in his eye and gave the

[1] An eye condition.

9. Protection of religion

Hadith:
Ali was sent to convey Surah Bara'ah on behalf of the Prophet.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ، وَعَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، قَالاَ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ بَعَثَ النَّبِيُّ صلى الله عليه وسلم بِبَرَاءَةَ مَعَ أَبِي بَكْرٍ ثُمَّ دَعَاهُ فَقَالَ " لاَ يَنْبَغِي لأَحَدٍ أَنْ يُبَلِّغَ هَذَا إِلاَّ رَجُلٌ مِنْ أَهْلِي " . فَدَعَا عَلِيًّا فَأَعْطَاهُ إِيَّاهَا . قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ أَنَسِ بْنِ مَالِكٍ .

Narrated Anas bin Malik: "The Prophet (ﷺ) sent Abu Bakr with the (announcement of) Bara'ah (the declaration to publicize the disavowal of the idolaters). Then he summoned him and said: **'It is not right for anyone to convey this except a man among my family.'"So he called for 'Ali and gave it to him."**

said: 'The day of *An-Naḥr*.'" (*Ṣaḥīḥ*)

أَبِيهِ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنْ يَوْمِ الْحَجِّ الأَكْبَرِ فَقَالَ: «يَوْمُ النَّحْرِ».

تخريج: [صحيح] تقدم: ٩٥٧.

(4). 3089. 'Alī said: "The day of *Al-Ḥajj Al-Akbar* is the day of *An-Naḥr*." (*Ṣaḥīḥ*)

[Abū 'Īsā said:] This [*Ḥadīth*] is more correct than the *Ḥadīth* of Muḥammad bin Isḥāq (no. 3088), because this *Ḥadīth* has been reported through more than one route from Abū Isḥāq, from Al-Ḥārith, from 'Alī, in *Mawqūf* form. And we do not know of anyone who reported it in *Marfū'* form except in the narration of Muḥammad bin Isḥāq. [And Shu'bah reported this *Ḥadīth* from Abū Isḥāq, from 'Abdullāh bin Murrah from 'Alī in *Mawqūf* form].

(٤) - ٣٠٨٩ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: «يَوْمُ الْحَجِّ الأَكْبَرِ يَوْمُ النَّحْرِ».

[قَالَ أَبُو عِيسَى:] هٰذَا [الحَدِيثُ] أَصَحُّ مِنْ حَدِيثِ مُحَمَّدِ بْنِ إِسْحَاقَ، لِأَنَّهُ رُوِيَ مِنْ غَيْرِ وَجْهٍ هٰذَا الحَدِيثُ عَنْ أَبِي إِسْحَاقَ، عَنِ الحارِثِ، عَنْ عَلِيٍّ مَوْقُوفًا، ولَا نَعْلَمُ أَحَدًا رَفَعَهُ إِلَّا مَا رُوِيَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ. [وقَدْ رَوَى شُعْبَةُ هٰذَا الحَدِيثَ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللهِ بْنِ مُرَّةَ عَنِ الحَارِثِ عَنْ عَلِيٍّ مَوْقُوفًا].

تخريج: [صحيح] تقدم: ٩٥٨.

Comments:

The words 'Great *Ḥajj* and Small *Ḥajj*' are used to make difference between *Ḥajj* and *'Umrah*; so great *Ḥajj* means *Ḥajj*. It is also applied to the Day of *'Arafah* because the Day of *'Arafah* is the main day of *Ḥajj*. The majority, Imām Mālik, Shāfi'ī and others consider it to mean the day of sacrifice.

(5). 3090. Anas bin Mālik narrated: "The Prophet ﷺ sent Abū Bakr with the (announcement of) *Barā'ah*.[1] Then he summoned him and said: 'It is not right for anyone to convey this except a man

(٥) - ٣٠٩٠ - حَدَّثَنَا [مُحَمَّدُ بْنُ بَشَّارٍ] بُنْدَارٌ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ وَعَبْدُ الصَّمَدِ [ابْنُ عَبْدِ الوَارِثِ] قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ أَنَسِ بْنِ

[1] The declaration to publicize the disavowal of the idolaters.

among my family.'" So he called for 'Alī and gave it to him." (*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* as a narration of Anas [bin Mālik].

مَالِكٍ قَالَ: بَعَثَ النَّبِيُّ ﷺ بِبَرَاءَةَ مَعَ أَبِي بَكْرٍ، ثُمَّ دَعَاهُ فَقَالَ: «لَا يَنْبَغِي لِأَحَدٍ أَنْ يُبَلِّغَ هٰذَا إِلَّا رَجُلٌ مِنْ أَهْلِي»، فَدَعَا عَلِيًّا فَأَعْطَاهُ إِيَّاهَا.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ أَنَسٍ [ابْنِ مَالِكٍ].

تخريج: [إسناده حسن] وأخرجه أحمد: ٣/ ٢١٢ عن عفان وعبدالصمد به وحسنه الحافظ في الفتح: ٨/ ٣٢٠ تحت، ح: ٤٦٥٦ وسماع حماد بن سلمة عن سماك قبل اختلاطه، انظر صحيح مسلم (٧/ ١٨٢١) وله شاهد ضعيف عند أحمد: ١/ ١٥١.

Comments:

It was an Arab principle that when a chief would make a treaty with a nation, and if he later wanted to withdraw the treaty, he would announce it himself or he would ask a member of his family to do so. Therefore when the announcement of cancellation of these treaties was to be made, which the noble Prophet ﷺ had made with the various Arab disbeliever tribes for a fixed period, or for an unspecified period; first the Prophet ﷺ gave this authority to Abū Bakr ؓ, who was then the leader of pilgrimage. Thereafter, he ﷺ sent Alī to make the matter clear regarding the treaties, because the Prophet ﷺ wanted a member of his family to perform this task, but the honor of being the leader of pilgrimage was granted to Abū Bakr. It took place in the 9th A.H.

(6). 3091. Ibn 'Abbās narrated: "The Messenger of Allāh ﷺ dispatched Abū Bakr ordering him to announce these statements. Then 'Alī followed him. When Abū Bakr was at a particular road, he heard the heavy breathing of Al-Qiṣwa, the she camel of the Messenger of Allāh ﷺ, so Abū Bakr appeared frightened because he though that it was the Messenger of Allāh ﷺ. When he saw that it was 'Alī, he gave him the letter of the Messenger of Allāh ﷺ, and told 'Alī to announce the statements. So he left to perform *Ḥajj*. During the days of

(٦) - ٣٠٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ: حَدَّثَنَا سُفْيَانُ بْنُ الْحُسَيْنِ عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بَعَثَ النَّبِيُّ ﷺ أَبَا بَكْرٍ وَأَمَرَهُ أَنْ يُنَادِيَ بِهٰؤُلَاءِ الْكَلِمَاتِ، ثُمَّ أَتْبَعَهُ عَلِيًّا. فَبَيْنَا أَبُو بَكْرٍ فِي بَعْضِ الطَّرِيقِ إِذْ سَمِعَ رُغَاءَ نَاقَةِ رَسُولِ اللهِ ﷺ الْقَصْوَى فَخَرَجَ أَبُو بَكْرٍ فَزِعًا، فَظَنَّ أَنَّهُ رَسُولُ اللهِ ﷺ، فَإِذَا [هُوَ] عَلِيٌّ، فَدَفَعَ إِلَيْهِ كِتَابَ رَسُولِ اللهِ ﷺ وَأَمَرَ عَلِيًّا أَنْ يُنَادِيَ بِهٰؤُلَاءِ الْكَلِمَاتِ، فَانْطَلَقَا،

Jami` at-Tirmidhi 3090 https://sunnah.com/tirmidhi:3090

10. Obedience and guidance

Hadith:

“Ali is from me, and I am from him, and he is the ally of every believer after me”

حَدَّثَنَا قُتَيْبَةُ، قَالَ حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الضُّبَعِيُّ، عَنْ يَزِيدَ الرِّشْكِ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، قَالَ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم جَيْشًا وَاسْتَعْمَلَ عَلَيْهِمْ عَلِيَّ بْنَ أَبِي طَالِبٍ فَمَضَى فِي السَّرِيَّةِ فَأَصَابَ جَارِيَةً فَأَنْكَرُوا عَلَيْهِ وَتَعَاقَدَ أَرْبَعَةٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالُوا إِذَا لَقِينَا رَسُولَ اللَّهِ صلى الله عليه وسلم أَخْبَرْنَاهُ بِمَا صَنَعَ عَلِيٌّ وَكَانَ الْمُسْلِمُونَ إِذَا رَجَعُوا مِنَ السَّفَرِ بَدَءُوا بِرَسُولِ اللَّهِ صلى الله عليه وسلم فَسَلَّمُوا عَلَيْهِ ثُمَّ انْصَرَفُوا إِلَى رِحَالِهِمْ فَلَمَّا قَدِمَتِ السَّرِيَّةُ سَلَّمُوا عَلَى النَّبِيِّ صلى الله عليه وسلم فَقَامَ أَحَدُ الأَرْبَعَةِ فَقَالَ يَا رَسُولَ اللَّهِ أَلَمْ تَرَ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ صَنَعَ كَذَا وَكَذَا . فَأَعْرَضَ عَنْهُ رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ قَامَ الثَّانِي فَقَالَ مِثْلَ مَقَالَتِهِ فَأَعْرَضَ عَنْهُ ثُمَّ قَامَ إِلَيْهِ الثَّالِثُ فَقَالَ مِثْلَ مَقَالَتِهِ فَأَعْرَضَ عَنْهُ ثُمَّ قَامَ الرَّابِعُ فَقَالَ مِثْلَ مَا قَالُوا فَأَقْبَلَ إِلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم وَالْغَضَبُ يُعْرَفُ فِي وَجْهِهِ فَقَالَ " مَا تُرِيدُونَ مِنْ عَلِيٍّ مَا تُرِيدُونَ مِنْ عَلِيٍّ مَا تُرِيدُونَ مِنْ عَلِيٍّ إِنَّ عَلِيًّا مِنِّي وَأَنَا مِنْهُ وَهُوَ وَلِيُّ كُلِّ مُؤْمِنٍ مِنْ بَعْدِي " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لاَ نَعْرِفُهُ إِلاَّ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ جَعْفَرِ بْنِ سُلَيْمَانَ .

Narrated 'Imran bin Husain: that the Messenger of Allah (ﷺ) dispatched an army and he put 'Ali bin Abi Talib in charge of it. He left on the expedition and he entered upon a female slave. So four of the Companions of the Messenger of Allah (ﷺ) scolded him, and they made a pact saying: " [If] we meet the Messenger of Allah (ﷺ) we will inform him of what 'Ali did." When the Muslims returned from the journey, they would begin with the Messenger of Allah (ﷺ) and give him Salam, then they would go to their homes. So when the expedition arrived, they gave Salam to the Prophet (ﷺ), and one of the four stood saying: "O Messenger of Allah! Do you see that 'Ali bin Abi Talib did such and such." The Messenger of Allah (ﷺ) turned away from him. Then the second one stood and said as he said, and he turned away from him. Then the third stood before him, and said as he said, and he turned away from him. Then the fourth stood and said as they had said. The Messenger of Allah (ﷺ) faced him, and the anger was visible on his face, he said: "What do you want from 'Ali?! What do you want from 'Ali?! What do you want from 'Ali?! Indeed **'Ali is from me, and I am from him, and he is the ally of every believer after me**."

Chapter 19. The Virtues Of ‘Alī Bin Abī Ṭālib, May Allāh Be Pleased With Him. It Is Said That He Has Two *Kunyah* : Abū Turāb, And Abūl-Ḥasan

(المعجم ١٩) - [بَابٌ] مَنَاقِبِ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُ يُقَالُ: وَلَهُ كُنْيَتَانِ: أَبُو تُرَابٍ وَأَبُو الْحَسَنِ (التحفة ٦٧)

3712. ‘Imrān bin Ḥuṣain narrated that the Messenger of Allāh ﷺ dispatched an army and he put ‘Alī bin Abī Ṭālib in charge of it. He left on the expedition and he entered upon a female slave. So four of the Companions of the Messenger of Allāh ﷺ scolded him, and they made a pact saying: “[If] we meet the Messenger of Allāh ﷺ we will inform him of what ‘Alī did.” When the Muslims returned from the journey, they would begin with the Messenger of Allāh ﷺ and give him *Salām*, then they would go to their homes. So when the expedition arrived, they gave *Salām* to the Prophet ﷺ, and one of the four stood saying: “O Messenger of Allāh! Do you see that ‘Alī bin Abī Ṭālib did such and such.” The Messenger of Allāh ﷺ turned away from him. Then the second one stood and said as he said, and he turned away from him. Then the third stood before him, and said as he said, and he turned away from him. Then the fourth stood and said as they had said. The Messenger of Allāh ﷺ faced him, and the anger was visible on his face, he said: “What do you want from ‘Alī?! What do you want from ‘Alī?! What do you want from ‘Alī?! Indeed ‘Alī is from me, and I am from him, and he is the ally of

٣٧١٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الضُّبَعِيُّ عَنْ يَزِيدَ الرِّشْكِ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللهِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: بَعَثَ رَسُولُ اللهِ ﷺ جَيْشًا وَاسْتَعْمَلَ عَلَيْهِمْ عَلِيَّ بْنَ أَبِي طَالِبٍ فَمَضَى فِي السَّرِيَّةِ فَأَصَابَ جَارِيَةً فَأَنْكَرُوا عَلَيْهِ وَتَعَاقَدَ أَرْبَعَةٌ مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ فَقَالُوا: [إِنْ] لَقِينَا رَسُولَ اللهِ ﷺ أَخْبَرْنَاهُ بِمَا صَنَعَ عَلِيٌّ. وَكَانَ الْمُسْلِمُونَ إِذَا رَجَعُوا مِنْ سَفَرٍ بَدَأُوا بِرَسُولِ اللهِ ﷺ فَسَلَّمُوا عَلَيْهِ ثُمَّ انْصَرَفُوا إِلَى رِحَالِهِمْ، فَلَمَّا قَدِمَتِ السَّرِيَّةُ سَلَّمُوا عَلَى النَّبِيِّ ﷺ، فَقَامَ أَحَدُ الأَرْبَعَةِ فَقَالَ: يَا رَسُولَ اللهِ! أَلَمْ تَرَ إِلَى عَلِيِّ ابْنِ أَبِي طَالِبٍ صَنَعَ كَذَا وَكَذَا. فَأَعْرَضَ عَنْهُ رَسُولُ اللهِ ﷺ: ثُمَّ قَامَ الثَّانِي فَقَالَ مِثْلَ مَقَالَتِهِ فَأَعْرَضَ عَنْهُ، ثُمَّ قَامَ إِلَيْهِ الثَّالِثُ فَقَالَ مِثْلَ مَقَالَتِهِ فَأَعْرَضَ عَنْهُ، ثُمَّ قَامَ الرَّابِعُ فَقَالَ مِثْلَ مَا قَالُوا فَأَقْبَلَ إِلَيْهِ رَسُولُ اللهِ ﷺ وَالغَضَبُ يُعْرَفُ فِي وَجْهِهِ فَقَالَ: «مَا تُرِيدُونَ مِنْ عَلِيٍّ، مَا تُرِيدُونَ مِنْ عَلِيٍّ، مَا تُرِيدُونَ مِنْ عَلِيٍّ؟ إِنَّ عَلِيًّا مِنِّي وَأَنَا مِنْهُ، وَهُوَ وَلِيُّ كُلِّ مُؤْمِنٍ مِنْ بَعْدِي».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ

every believer after me." (***Ḥasan***)
[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, and we do not know of it except as a narration of Ja'far bin Sulaimān.

غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ جَعْفَرِ بْنِ سُلَيْمَانَ.

تخريج: [إسناده حسن] وأخرجه النسائي في الكبرى، ح:٨٤٧٤ عن قتيبة به وصححه ابن حبان (الإحسان): ٦٨٩٠ والحاكم على شرط مسلم: ٣/ ١١٠، ١١١.

Comments:

" 'Alī is from me and I am from him", is not only an indication of family link and relationship of son-in-law and father-in-law, but it is also to emphasize that his conduct and character resembles him. The Prophet ﷺ said the same thing for Julaibib Al-Ash'arī the member of the tribe of Banū Najiyah.

3713. Abū Sariḥah, or Zaid bin Arqam – Shu'bah had doubt – narrated, from the Prophet ﷺ: "For whomever I am his *Mawlā* then 'Alī is his *Mawalā*." (***Ṣaḥīḥ***)
[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*. Shu'bah reported this *Ḥadīth* similarly, from Maimūn Abū 'Abdullāh, from Zaid bin Arqam from the Prophet ﷺ. Abū Sarīḥah is Hudhaifah bin Asīd [Al-Ghifārī] the Companion of the Prophet ﷺ.

٣٧١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ قَالَ: سَمِعْتُ أَبَا الطُّفَيْلِ يُحَدِّثُ عَنْ أَبِي سَرِيحَةَ أَوْ زَيْدِ بْنِ أَرْقَمَ شَكَّ شُعْبَةُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ»
[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. و[قَدْ] رَوَى شُعْبَةُ هٰذَا الْحَدِيثَ عَنْ مَيْمُونٍ أَبِي عَبْدِ اللهِ، عَنْ زَيْدِ بْنِ أَرْقَمَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ. وأَبُو سَرِيحَةَ هُوَ حُذَيْفَةُ بْنُ أَسِيدٍ [الغِفَارِيُّ] صَاحِبُ النَّبِيِّ ﷺ.

تخريج: [إسناده صحيح] وأخرجه أحمد في فضائل الصحابة: ٢/ ٥٦٩، ح:٩٥٩ عن محمد بن جعفر به وهو حديث متواتر كما في كتب المتواترة، كتاب السيوطي، ح:١٠٠ الكناني، ح:٢٣٢ الزبيدي، ح:٦٩ * حديث شعبة: رواه أحمد: ٤/ ٣٧٢ في مسنده والحديث رواه النسائي في الكبرى، ح:٨١٤٨ من حديث أبي الطفيل به مطولاً.

Comments:

As 'Alī's character and behaviour resembled the character and behaviour of the Prophet ﷺ, therefore 'Alī favored all those who were near and dear to the Prophet ﷺ. 'Alī helped and decleared his favor for Abū Bakr, 'Umar and 'Uthmān.

3714. 'Alī narrated that the Messenger of Allāh ﷺ said: "May Allāh have mercy upon Abū Bakr,

٣٧١٤ - حَدَّثَنَا أَبُو الْخَطَّابِ زِيَادُ بْنُ يَحْيَى الْبَصْرِيُّ: حَدَّثَنَا أَبُو عَتَّابٍ سَهْلُ بْنُ

Conclusion

The Hadith of Manzilat is an important statement that Prophet Muhammad (saw) made to Imam Ali ibn Abi Talib (as). Prophet Muhammad (saww) said "**You are to me like Harun was to Musa except that there will be no prophet after me."** This statement tells us a lot about the rank and position of Imam Ali (as).

When we think about the Hadith of Manzilat we can see twenty points that come out of it. These points give us an understanding of Imam Ali (as)'s virtues.

First the Hadith of Manzilat shows that Imam Ali (as) was very close to Prophet Muhammad (saww). Just like Harun (as) was the companion and brother of Musa (as), Imam Ali (as) was the closest companion of Prophet Muhammad (saww). Imam Ali (as) was raised in Prophet Muhammad (saww)'s household and was with him from the very beginning. This closeness was not just emotional. It also showed deep trust and unity in their mission.

Second the concept of deputyship is very important. Harun (as) was appointed by Musa (as) as his representative when he went to Mount Sinai. In the way Prophet Muhammad (saww) appointed Imam Ali (as) as his representative during the expedition of Tabuk. This shows that Imam Ali (as) was not just a companion but someone who was entrusted with leadership.

The Hadith of Manzilat also tells us about authority. Harun (as) had authority over Bani Israel and people were expected to follow him. In the way Imam Ali (as) had authority within the Muslim community. This authority was given to him by Prophet Muhammad (saww), which shows that Imam Ali (as)'s decisions and leadership were to be respected.

Imam Ali (as) was also a trustworthy person. The Hadith of Manzilat compares him to Harun (as), who was a prophet and a purified figure. This comparison shows that Imam Ali (as) had a high spiritual status.

Another important point is that Imam Ali (as) had leadership qualities. Harun (as) assisted Musa (as) in leading the community and Imam Ali (as) demonstrated leadership in every phase of early Islam. Whether it was in battles or resolving disputes Imam Ali (as) showed strength, wisdom and courage.

The Hadith of Manzilat also suggests that Imam Ali (as) holds a high position in terms of rank and closeness to Prophet Muhammad (saww). Since Harun (as) was second to Musa (as), the comparison naturally places Imam Ali (as) in a position.

Imam Ali (as)'s character and moral integrity are also emphasized in the Hadith of Manzilat.

The Hadith of Manzilat also reflects the idea of support in mission. Harun (as) supported Musa (as) through challenges. Imam Ali (as) supported Prophet Muhammad (saww) through every hardship. This continuous support shows loyalty and sacrifice at the level.

The concept of brotherhood is also very strong. Prophet Muhammad (saww) had already declared Imam Ali (as) as his brother among the companions. The comparison with Harun (as) reinforces this special bond.

One of the discussed implications is eligibility for succession. Harun (as) would have succeeded Musa (as) if he had lived after him. Although he passed away earlier the logical implication of the comparison is that Imam Ali (as) held the claim to succeed Prophet Muhammad (saww) in leadership.

The Hadith of Manzilat indicates a status. This comparison was not given to any companion making it unique. Such exclusivity strengthens the argument that Imam Ali (as) had an unmatched position.

The aspect of continuity of mission is also very important. Harun (as) maintained the mission of Musa (as) in his absence. Imam Ali (as) is seen as the one who continued Prophet Muhammad (saww)'s mission after him.

The Hadith of Manzilat also implies that obedience to Imam Ali (as) is important. Just as people were expected to obey Harun (as), leadership without obedience cannot function. This comparison indirectly points to the necessity of following Ali (as)'s guidance.

In conclusion the Hadith of Manzilat presents Imam Ali (as) as the companion, the most trusted deputy, a leader with authority and a central figure in the continuation and protection of Prophet Muhammad (saww)'s mission. It builds a case for his exceptional status in Islam both spiritually and politically while clearly maintaining the finality of prophethood, with Prophet Muhammad (saww).

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